"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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For the Christian Spiritualist, LECTURE ON WITCHCRAFT REVIEWED.

IY S. M. PETERS.

Reg Dr. Ballwin, of Troy, recently delivered a porting to be an explanation of Amermit, before the Young Men's Association itcherait-its creed and attendant cir- the case now. Assuming that Witcherast had a The existence, the Dr. called upon Shakesand King James, to substantiate his first po-He reminded his hearers that the writings Birlof Avon enjoyed a circulation, exceeded the Bible, from which we are left to infer eauthority of Shakespeare on Witchcraft alone to Moses. The Dr. then quoted, ahat extensively, from the play of Macbeth; forthermore, he gave woman the credit of g monopolized nearly the entire honors and of this diabolical art, or intercourse with agh a long period of history, and then the Dr. in reference to a particular date:-

Witchcraft was at that time a universal belief ight by the church, and if any one dared to deny athelies were ready to burn him as a heretic, Protestants itched to hang him as an atheist, tray says he saw a list of 3,000 witches who een executed during the supremacy of the

twill be seen by the above extract, that the is disposed to treat the subject with a good read condor, so far as the church is concerned. will also be perceived, in following the lece through, that the speaker depends mainly upon surical records, and hearsay evidences, to make na case. In noticing the characteristics of sohealing be otherwise, for Dr. Baldwin has ad-The tils in mind in what follows :-

jeet. 4. Mysterious rappings were heard. ion were exhibited by ignorant people. mena of our time. Cases of mysterious knowledge exactly like se reported concerning clairvoyants and meims in modern times were numerous. 7. The came out of that strange condition proseed bewitched, they remembered nothing of the amunications they had received while in it .-The effect of these strange conditions was to the whole nervous system; and in some they produced positive insanity. 10. The the speaker continues thus: these excitements on the moral and recharacter of their subjects was sadly deleelizion as a delusion. 11. The masses of developments were the products of su-

as eleven points enumerated above, were dediscramine the subject briefly, and see if they hautest with equal force somewhere else.

i. Just "exhibited violent bodily convulsions" the consist and scandalized his wife, by the violence and sectaing impropriety of his move-

2 "Superhuman strength was exhibited" by ampion in the various feats recorded of him in

Will Daviel was receiving his last vision, For paint fell upon his attendants. And on the sign of the arrest of Jesus those who attemptato to the bottom, and the earth did quake, and

Ejan, on a certain occasion, heard sounds to the falling of rain drops, when no cloud

The ancient Jewish prophets, as well as the only Christian apostles, were "ignorant people," it coall public occasions, they exhibited "wonfeful powers of thought, and grace of expression."

The presence to the brethren while in the promissions state, and had no recollection of what ment to organized forms capable of intelligent ex-

they had been saying afterwards. stances are common among the mediums of the present time.

9. The assumption made in this point is a very common one. Festus accused Paul of being "mad" or insane. Assuming that I am sane then every s the point from which every reformer has been viewed by those beneath him in capacity.

10. The "deleterious" effects on the "moral and them to backslide from the Jewish Church. The same effects now cause thousands of sectarians to backslide from their respective denominations. As

to Cotton Mather's temptations to Atheism, one would infer from his conduct on the day that the Rev. Mr. Burrows was legally murdered for witchcraft, that if he ever became an Atheist, he would have to develop up several degrees to reach that phase in human progression.

11. This point is correct for the best reason in the world. If they took cognizance of the facts He proposed, in the opening, to they could believe in no other way. The same is

> Having answered the points enumerated in the idea in the lecture.

> "The next point of inquiry is: How are the atested facts of witchcraft to be accounted for? whole matter a humbug—a mere delusion. will it do on the other to put us off with the dogmatic assertion that these were the efforts of Spirits of the whole question.'

I am not aware that any one has begged the Various authorities were cited, running the attested facts of witchcraft" have never been accounted for on any other but the Spiritual theory. Spiritualism is identical with witchcraft, and then the matter is disposed of at last by an old woman, all I ask of Dr. Baldwin, or any one else, is to in- who perhaps is a native of Utopia. vestigate the subject before he pronounces judg-

> The next point is characteristic of sectarianism. "Nor must it be said that whoever shall deny the supernaturalism of these developments, must also deny the supernaturalism of the Bible and Christianity. The two are as distinct as light and dark-The speaker said he should attempt no explanation.'

The above, I say, is every way characteristic Sectarianism exercises its only legitimate vocation when it deals in absurd assumptions, and then to Lel Witcheraft, he seeks to identify them with avoid exposure declines all argument. How does Dr. Baldwin know that what he denominates udrawing a critical comparison between the two, or witchcraft is as distinct from the Bible as light is making any testimony whatever, to establish from darkness. He has admitted, as I said before, Legistion. The whole is mere assumption, and that he had not investigated Spiritual phenomena. Now I have investigated the subject for several mind the is totally ignorant of all practical years, and I make a very modest claim when I kirthlight Spiritual phenomena. The reader express my belief that I am as well posted-up in the Bible as the author of the lecture under con-"Tersons said to be bewitched, exhibited violent sideration. The manifestations of witchcraft are paralsions, 2. Superhuman strength was recorded in the Bible as the words of inspiration tribel. 3. Violent motions in objects around These manifestations are identical with the super-Weightful powers of thought and grace of ex- naturalism of the New Testament, and the pheno-

If Dr. Baldwin ignores my claim after sober reflection, I shall consider it a challenge to a public ded declared that they saw spectres. S. After discussion, to be engaged in as soon as he qualifies himself by investigation to meet me.

After reviewing the superstitions of the world through a long period of its history, and referring minutely to their various phases and hypothesis,

"But some of these attested facts cannot be ac-

counted for on any of the preceding hypothesis. Cotton Mather in his diary, says: I had It is clear that beyond these there was in operation ions to atheism and to the abandonment an occult agent, which produced mysterious effects. This agent, not the devil nor any other spirit, was per including the learned, firmly believed traced back amid the mysticisms of Egypt, and its history followed down to the present time. Mesmer, Dr. Franklin, Silliman and a large number of other scientific men had detected it, and acknowspecifically to apply to Witchcraft; but ledged its existence. Muler says that the laws of its action are different from electricity-of its nature we are yet ignorant, but with its properties we are as well acquainted as with other imponderable agents. There then is a something-an intermedithe plan entire night, and ended by dislocating at agents. There then is a solid "Phusis;" the Barby on David danced before the ark of Romans "Anima;" Franklin "a Special Agent; Riechenback "the Odic Force;" Cuvier, "the Nervous Principle;" and Mahan "the Odylic or Poar force." Of its existence we are certain. yet as ignorant as they were in regard to electricity seventy years ago. With these facts the mind feels prepared to attribute the mysterious class of attested facts we are now considering to the opera-

Of its nature and operations the world is tion of some such agent.' Notwithstanding the sectarian spirit evinced in

this lecture, I award the speaker much praise for Chesizhim "went backward, and fell to the the exalted position he occupies in that last ex-Also on the day of the crucifixion, "be-tract as a philosopher, even though a theoretical and the temple was rent in twain from one. It is an era in the history of the Church when a clergyman has the moral courage to ascribe any-

on the part of the lecturer to establish a thesis by for the time being, upon the shores of the ocean is found in both the Old and New Testaments. which to account for all the so-called superstitions and revelations of the world. The imponderable agent referred to, under its various specifications. odd force, &c. is tolerably well known to certain This point applies also to the persons referred men of scientific attainments. Discoveries up to this time have established the axiom, that a subtle 7. The servant of Elisha saw a spectre army of fluid does exist between mind and matter, as the bises and men around the mountain. Daniel saw, agent whereby matter is moved and intelligent was touched by something in the form of a manifestations made. Through this agent God maa having a face like "lightning, and eyes as moves the universe, and every animate form moves amps of fire." John, the Revelator, saw a calf on its physical frame. But when Dr. Baldwin attrithe throne of God, and horses, and dragons in butes the "mysterious class of attested facts" to errors. He ignores its infallibility, disowns the were "cast out of the synagogue" for believing the this agent as the cause, he preaches rank Atheism. Atheism teaches that matter possesses inherent,

few years be willing to acknowledge the ever-living, ever-present God, as the source of all motion, power and intelligence.

"The speaker here traced out the modern phenomena, and explained its characteristics, &c. He cited one instance where a woman having no theory to support, acknowledged that she could regulate those rappings by her will, and even produce any number she chose, even in the neighboring

Tracing "out the modern phenomena," and explaining its "characteristics" by a man who never investigated the subject is decidedly cool, and ological ethics. It is all speculative and dogmatiabout as authoritative as the explanation of a steam engine would be coming from the mouth of an inabove catalogue, I proceed to the next prominent fant. But who is the woman who can "regulate those rappings by her will?" I want to see that woman, and hear her produce the "raps" in the "neighboring houses," or any where else. Perhaps It will not do on the one hand to pronounce the it is one of "the old women of the Bible" whom the Doctor has been lecturing about during the past year. Seriously is not this "begging the to communicate with men. This is a mere begging question," and disposing rather complacently of a momentous subject by the second-hand testimony of a woman unknown to any person but the lecquestion in that way. But I am well aware that turer. The learned and the wise of two hemispheres have cudgelled their brains for several years, without arriving at a satisfactory solution of Admitting, for the sake of argument, that modern the mystery of Spiritual phenomena, and behold

Mitchell, Lieut. Maury and others. In view of these facts the Rev. Lecturer counseled patience.-It would all be made plain in time. He closed by saying that this chapter of American history teaches us how such excitements go and come in waves-ebb and flow like tides-swelling and surging-until finally they dash and break in terrific In the example of the few in the days of the New England phrenzy—like Burrows, Brattle and Willard, who breasted the rising storm—who admitted the existence of the phenomena, that chilled their blood, but stoutly denied the alleged supernaturalism; who with philosophic, as well as pious minds in the very unitormity of these phenomena saw the proof that there must be a law, to them unknown, in accordance with which they occurred, and who, in spite of raillery, scorn and persecution, calmly reposed in the confidence, that science. sooner or later, would reveal that law,-let us see our own duty-duty to truth, to society and to

Separated from its connection with what precians. DrBaldwin has not shown, neither can he show, not to make any sacrifices on our account. any difference between the Dispensation of Jesus and the Dispensation of our own time. They are shown by tions of mankind may be delusions, and therefore him to be identical in their most prominent charac- Dr. Baldwin may be right. Humanity everyteristics. And when he expresses a belief, that where has an intuitive perception of its immortal to a material source, I say I feel sad, not for myself, | mysterious exhibitions of invisible intelligences have age in which we live.

bias, to the tone of Spiritual revealments, he is was of electricity seventy years ago." Coming terial, as the masses of the church are, they will deductions are about as clear as mud. There is notice the discrepancies and bad logic of such a one stubborn fact in history, however, not vet disyear, eminently adapted to invalidate the authority to support." Yet he professed to see an angel, indeed a forlorn wretch; he is like the drowning terialistic prophets of the day, who cannot see "an man without a plank. The man who leaves the

church, to become a Spiritualist, passes from faith dium whose Spiritual perceptions are superior to thing outside of his own creed to any power but to knowledge; while the man who loses all faith their own. the devil. Following the idea embodied in the ex- in the church and the bible, without gaining any tract we find an ingenious and elaborate attempt positive knowledge of the immortal life, is a wreck of eternity.

Similar in- pression. This is Dr. Baldwin's position exactly. fesses to handle, he exhorts us to see our "duty to more in the metaphorical than the actual; its dig- my heart expanded to a higher life; and the He declares at the outset that these manifestations society and to God." What God is he talking nity is made up of false pride and external display. glimpses of beauty far above and beyond the earth, exhibit "wonderful powers of thought and grace about? With the church, God and Bible have been Then the Church opposed all science as blasphe- imagination's power revealed; they were surely of expression," and he says afterwards they are synonymous terms. To reject one, was to reject produced "not by the devil or any other spirit." | both. The Devil, too, has been looked up to, as ever having admitted the claims of science in its on the glorious deep, where man's pigmy construc-What is this but Atheism? Who but an Athe-one of the main pillars of the visible church. All man who knows more than I do is insane. This ist ever attributed thought to any but an intelligent good Bible believers have considered Satan as the source? Bad as the position is, it is an evidence of author of Witchcraft. But when one having authorprogress, for Atheism is more philosophical than ity in the church, promulgates a different doctrine, sectarian theology. Dr. Baldwin is a progression- and assigns Witchcraft and heresy to new and eligious character" of the first Christians caused ist, and we have reason to hope that he will in a unknown causes, it breaks up the landmarks of sect, and overthrows priestly rule, leaving that class, who are not in a condition to trust the eviguide.

We of the Spiritual brotherhood have been held amenable to the charge of hostility to the church. We deny the charge. So long as the Church attends to its legitimate office of faith, we leave it to ts course. "Faith is the substance of things hoped for, the evidence of things not seen." Such is the faith of the Church, such the highest range of the- pit. cal. Science is practical and axiomatical; and Spiritualism is science. The Church endorses science, so far as it is forced to the acknowledgement, and no further. Dr. Baldwin says, "Science never explains anything." With all due deference to his opinion on that point, I assert that science is the practical elucidation of natural law. I know that I live and move by natural law. I can demonstrate the fact by motion and intelligence. The intelligent expression that I am capable of indicates an intelligent origin. I did not create myself, neither was I consulted as to the propriety of the movement. I found myself already made, with a capacity for the same manifestations, known as Spiritual phenomena, though on a lower plane. If I am to be judged by Dr. Baldwin's standard, my existence cannot be traced to "the devil or any other Spirit." I must have originated then from "The speaker then traced the achievements of dead matter, with no motive power but accident. modern science; of the discoveries of Professor This is Dr. Baldwin's position, and this is all that can be expected from men who jump to conclusions, over all the connecting links of cause and

effect. I recognize the capacity of Dr. Baldwin for secarian teaching, but when he meddles with a question of morality, or science, he makes bad work of it. For instance, ln a previous lecture, on this inated woman, which term, in the Bible, in all instances signifies a low, abandoned outcast."

The term lady, occurs but four times in the Bible, and twice it is applied as a figure to Babylon, the mother of harlots. The term woman is used in connection with the mother of the human race, ceded it, the last extract is philosophical and sound. angel called Mary woman, and Jesns addressed his shrinking fears of our nearest and dearest friends! delights of sympathy and self denial, they behold But when I remember that Dr. Baldwin has dis- mother by the same term. Now what are we to avowed the agency of any "Spirit" in the manifes- think of such logic? Are not the opponents of tations, a feeling of sadness comes over me, for this Spiritualism robbing themselves when they bestow last point is a blow struck at all human faith. Dr | upon us such titles as insane, imbecile, weak Baldwin has not shown, neither can he show, any minded, hallucinated, &c. As Christians we ought difference, except in degree of power between the to have all things in common, and therefore I enmiracles of Moses and those of the Egyptian Magi- | join it upon our opponents as a duty to themselves,

In conclusion, I admit that the universal intuiscience will explain them all away, or trace them existence. As a confirmation of this perception, but for the materialism of the church, and of the attended the march of humanity, from the cradle Dr. Baldwin has a mission, and he has influence. | manifestations may be the eccentricities of inert Perhaps his mission is to lead men by blind faith, matter, or an "agent," "not the devil or any other who cannot comprehend anything above it. In Spirit," but a "Special Agent," of whose "nature departing from that mission, to give a materialistic and operations the world is yet as ignorant as it destroying his usefulness, and undermining all from a man who professes to be a Spiritual leader, lecture, as the one under consideration. And this is posed of. I refer to the case of Balaam's ass. not the first lecture of the kind from the same When that honest animal was developed as a clairof the Bible. This appears to be a very injudicious and his sincerity is attested, "by his wonderful course to pursue, with men who live entirely on power of thought and grace of expression." His faith. They may be led gradually from faith to master, who professed to be a prophet, was not knowledge, but when their faith is removed, with | sufficiently developed to discover the angel, till afout substituting something in its place, they are ter the ass had made a speech. This may happen left in the most wretched condition that man can again, and I feel emboldened in view of it to reknow. A man without religion of any kind, is monstrate with the professional teachers and maangel in the way," but fall to cudgelling every me-There is a moral in the case before us that ap-

peals forcibly to our comprehension. The context Then, as now, the recipients of Spiritual truths The true reformer points in advance to a better were found generally among a class unauthorized state of things, as not merely conjectural, but as by established usage, as teachers or expounders of possible. The conservative holds on to the present | matters pertaining to a future life. Then, as now, institutions, as perfect, or at least as preferable to they were opposed by men who assumed arbitrainnovation, and the consequent disorders of change. rily the Spiritual guidance of the race. Then, as Now, I cannot see that the author of this lecture now, the question was sneeringly asked, "can of Futurity now so clearly defined by the teachings here; and of the continued guardianship of excelconforms to either of these positions. His church any good come out of Nazerath? Then, as now was built upon the Bible, as the infallible word of evidences of Spiritual power occurred in the very and the surrounding beauty of sea and air, be- that the investigation of this all-important subject God. Lately, in common with the rest of his midst of the Church, either unknown or unrecog- neath the starry heaven's wide expanse, upon the is sinful, savors only of prejudice and bigotry, still devil, and attributes Spiritual Manifestations to the evidence of their own senses, in preference to the unknown action, of an unknown law, that finds its unreasoning dogmas of the Church. Then, the Christians, preached to the brethren while in the non-intelligent powers sufficient for its own unfoid-

mous and heretical; now, the Church without theology, looks to science for the elucidation of tions and architectural pride, interfere not with the 'unknown laws.'

Dr. Baldwin's hypothesis is the fifty-ninth variation of theological thunder on the subject of Spiritualism. The majority of the clergy who touch the Spirits can claim the heaven dedicated heart! And subject of late yield the point that Spirits do com- so to many, in silence and solitude has the inflnence municate. But they warn their flocks not to lis- of the worlds beyond, brought glimpses of Truth ten to them because they controvert each other, and brightness, wherewith to cheer life's rugged dence of their own senses, without a platform, or a and are therefore unreliable and undeserving of path. confidence. Carry this rule out, and the churches would be as desolate as the desert of Sahara. I have received communications from Spirits of va- wealth, and creations of love and joy, the outrious grades. I test all Spirits by the consistency breathings of your soul reflected loveliness; do of their teachings, and the most inconsistent, con- not your bright eyes fill with sorrowing tears, as tradictory, undeveloped and unreliable Spirits yet ye behold the dissensions, the animosities, the selfheard from, communicate from the sectarian pullishness, the follies of earth? the perversion of the

> For the Christian Spiritualist FEAR AND SUPERSTITION-THE FOES OF SPIRITUALISM.

BY CORA WILBURN.

Those who argue against Spiritual impressions and manifestations, do so in direct opposition to acknowledge the fact. Even the papers violently opposed to Spiritualism, bring almost weekly evi-The facts are given, but the investigation of the least of all is it the fear of doing wrong.

Ages ago, we are told, Spirits held communion with mortals; angels descended to earth, why not immortal Spirits! Earth is full of the Spiritual deny the testimony of the good and truthful of the | the holiness that gives to beauty its magic charm. Spiritual knowledge over the past; denying to the freely given bounties, so lavishly spread around the progressive and investigating Spirit of the nine- daily path, to nurture dark and evil thoughts; to same subject, he ignored the manifestation of the teenth century, the light of Truth, the blessedness harbor the dark-browed phantoms of mistrust, Spirit of Samuel to Saul on the ground that the of Spiritual communion? Alas for prejudice, that and skepticism, and selfishness. They vote Spiritmedium was a woman of bad character. He said, never reasons, for Superstition that shrinks appallualism a delusion, the blessed faith, the certainty, 'the witch of Endor in the text is simply denom- led from the Spiritual presence and influence !- | the obtained knowledge of never-ending progres-Alas for the Love, that was of earth only, that fears | sion, the consolations of Spirit presence, an imathe contact of immortality, the radiant purity of ginary supposition; and name the heart's best inthe better world. To shrink from the felt, or vis- tuitions, the soul's truest perceptions, absurdities ible presence of the heart's best beloved ones—is it and impossibilities; while they commit the absurnatural, is it right? Is it not only a perversion of dity of laying up hoards of wealth for a fleeting thought and feeling? Natural and spontaneous existence, that very wealth fails of rendering a with the mothers of Isaac, Jesus and others. The love and feeling usurped by mortal trembling and happy one. Encased in pride, and unsharing the

Love and Faith, giving certainty in place of conjec- ual existence. ture: light from the supernal sphere for the earth enshrouding darkness, so long enveloping the opposers of all beyond and above the "almightv struggling heart of Humanity; unrolling thy snowy banner of purity, before the mortal toilers' care herited superstition, handed down from sire to son. worn gaze; ringing thy inspiring watchword of or acknowledge their experience of a presentiment? 'onward and upward" in tones of encouraging hone to the fainting heart. No soul is desolate that harbors thy benign influence that worships that earthly bugbear, pervading life in all its phases the Universal Father, the all-pervading Spirit, with and stations;-fear of the "ghosts," that ugly subthe heart's true, earnest prayer, and the soul's up- stitute for "Spirits." Death, to them, has ever lifted thankfulness. For the believer in an ever progressive Immortality, for the advocate of Spiritual and the idea of the transition from one world to Life and holiness, there is no ever enduring sor another, is accompanied with images of the deep. of the race to the present hour. But after all these row, there is no utter loneliness, no blank despair. silent grave, the shroud, and the darkness. To the The teachings of Spiritualism must be the reveal- | Spiritualist, the idea of death, or as we more approings of Truth, for they appeal to the soul's intuitions, priately name it, "Spiritual birth," is an idea of to the heart's holiest wishes, to the mind's highest endeavor, to the Spirit's soaring aspirations, and | no fear, no gloomy images, if we have lived the unlimited desires for knowledge and progression.-Most of the converts to Spiritualism have become present the summoner of souls, let it be that of a faith among his hearers. Unthinking and ma- we are impelled to the admission that the above so by self-investigation, by undeniable proofs, and radiant and serene angel, clad in garments of purity, given evidences of Spiritual existence and com- and crowned with light, in place of an image of munion. They have been led to the Spiritual mount of worship by the hand of feeling and in- with terror even the children of a larger growth. tuition, by the influence of loved departed ones, author. Others have appeared within the past voyant and speaking medium, he had "no theory by satisfactory evidences of the reality of the fu-

Many years ago, before I knew that Spiritualism existed in any form; while yet quite a child, forming to myself vague notions of the hereafter, a cloud woven dreamy, unsubstantial Heaven; such pales beneath them. as many yet believe in, did the thought, the inspiration, the conviction impress itself upon me, en- ending, progressive: thou can'st not escape it: twining around my heart, and entrancing with joy | thou can'st not annihilate thought and feeling, nor my soul, that the dreary Heaven I had been taught stifle aspiration and endeavor. Thou can'st not to believe in, would not be my Spirit's termination, blot out the Past, nor dream away the Future: but that there were innumerable worlds, and gradual stages of Spiritual development, a ladder as it suits that here fill up thy time, cannot be pursued were, reaching from earth unto Heaven; every in the realms beyond: and for the proofs of this, good deed performed, every noble purpose resolved | they are around, above, beneath, surrounding thee upon, being a step taken forwards and upwards on all sides; proofs of immortal life-proofs of upon the ascending heavenly stairway, and that at Spirit intercourse-of the nearness of departed last, the human Spirit attained perfection.

find it in any record of the past, interwoven with finally be convinced, fully and satisfactorily, of thy no romantic fiction, for I was then a very child, soul's future destiny; of the seeming separation and had not read much. The Spiritual revelation from loved ones, that is no utter separation even of Spiritualism, it came to me amid the stillness lent friends, and pitying angel natures. To say, ocean's bosom. In the tranquil nights of moonlit more of fear. Wherefore this yearning to obtain a calm and heavenly serenity, the Spirit voices certainty of the Future? It is a natural, an unperbreathed melody upon my dreaming and wonder- verted, a laudable curiosity. The desire to know ing Spirit, and filled the childish longing heart with more of God-of His boundless wonders-manifold deep convictions of Immortality, and God's unend-mercies, and untold beauties; to explore the soul's

partial revealments of the better life to come. Upsunshine's universal rays of gladness, nor intercept the unbound view of the Heavens above, God seems near unto the seeking soul, His ministering

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Ye pure and progressed Spirits, dwelling in regions of eternal beauty, surrounded by heart-God-implanted feelings of our nature; the bowing down of mind and Spirit to worldly calculation, to earthly sway? Beholding human faces covered with masks of deceit and impenetrableness; and hearts destined for the companionship of angels harbouring envy and jealousy, and that most foolish of earth trammels, worldly pride.

Beautiful world! so bountifully decked with their own experience, if they would but candidly beauty, so richly endowed with Spiritual gifts; bearing inspirations of gladness in thy sunshine's ray, joyous melody upon thy breeze's wings, music dences of the truth of so-called presentiments, of breathings in thy waters' flow, majesty and beauty the fulfilment of some unaccountable premonitions. in thy mountain aspects, smiling screnity within thy fertile plains. Everywhere the Divine signet 'strange occurrence" or "startling event" is not impressed in love and wisdom characters; earth thought of; it is believed to be, and remains a basking in the sunshine of God's illuminating smile, mustery. What deters the investigation, what and inspired prayer, heart given thankfulness, inhinders the rolling away of the clouds of mystery telligible in the solemu tones of ocean's stirring and ignorance? Fear. Abject moral cowardice. voice, in the wild untaught melodies, uprising from Fear of the greater portion of the world's received the forest's depths, swelling even the captive waropinion; fear of ridicule, of misrepresentation; bler's notes of rejoicing, in thoughtfulness for the gift of life; and attuning the human voice, to accents of love and harmony, the celestial language of earth's now? Are we degenerating or progressing? Why presence, of the beautiful (that is) the Divine; of present day, and cast the mantle of holiness and And yet, so many human hearts will turn from the Beautiful Spiritualism! all reconciling belief of not the beauty and the uses of life; deny its Spirit-

But, how often is it the case, that these violent dollar" will yield a blind, implicit belief to some in-

The principal objection to Spiritual investigation. with weak, or absolutely skeptical minds, is fearbeen a grim skeleton, with scythe and hour-glass: quiet and solemn beauty. There is no death for us! true life on earth. And, if we need a figure to rehorrors, invented to frighten babes, and impress

Do not fear the Spirits! Your father, your mother, your earth-born kindred, your early associates, will not, can not, would not harm you: but cherish not the phantom shapes of false pride, of envy, of unforgivingness, they darken your mental vision, and make life gloomy; the very sunshine

Doubter and skeptic! there is another life-unconsider, then, that the trifles and unworthy purfriends. Only seek-investigate in the right man-No mortal voice revealed this thought, I did not ner; persevere in the desire to know, and thou shalt

destiny, can this be sinful? Does not the acquirement of true knowledge lead to a better life-to more elevated views of human existence—to a higher appreciation of the Father's goodness? I am no longer a toiling man, or suffering woman, but an immortal Spirit! I can become the companion of angels-the inhabitant of unknown and untold-of worlds—the sharer of immortal joys! There are no limits placed to my soul's ambition for greatness in knowledge and in goodness; no barriers to my mind's expansion, to my heart's perfection, to my Spirit's advancement in love and wisdom and celestial lore. And to be told that it is sinful to call upon my Spirit-mother-wrong to invoke my father's presence! It were undutiful not to do so; it were a proof of earthly forgetfulness-a faithlessness of the heart-an utter oblivion of the reverence of filial love. Then, again, we are told that to request the presence, or the visible influence, of a Spirit friend, is to compel that Spirit disturbing their repose. Foolish and baneful superstitition, that believes in the power of a mortal command to summon from the regions of blessedness a free and happy Spirit, or even a sorrowing and darkened one, from its appropriate sphere; as if earth were not arena sufficient for the display of authority and command; as if the ties of sympathy and congeniality were not stronger than the desires of curiosity--the invocations of fanaticism. To believe that any Spirit is bound to obey the calls of the inquisitive and communicate by compulsion! Many believe this, and tell us, very seriously, that we should let the Spirits rest. Rest! as if there were rest in the glorious, ever-progressive spheres! that idle, ignoble repose some people believe in, as constituting Heaven's chief felicity-convinced that hearen means a place of never-ending "nothing to do," in place of a sphere of delightful and congenial action, progression, and employment. What would an active, knowledge-seeking human soul, that never could be idle upon earth, do in such a dreamy Heaven? Why, tire in twenty-four hours fif time is reckoned there) of its dull monotony and unvarying routine! Give me the Heaven of Spiritualism; the path that leads from good to better still,-the ever-upward flight of thought and endeavor—the unceasing progression, the ever-unfolding knowledge. And the presence of the beloved of one's heart-that joy-giving presence, for which we longed on earth-is the tie sundered, the chain that bound us to kindred hearts, is it severed by the death-angel's hand? Must we no more desire their presence, nor heed their influence, because those unforgotten ones are now the dwellers of a better land? Many a Spiritual friend is nearer to us than the earthly one dwelling in the same street. It needs no written message, no call of remembrance, to bring to our side a dweller of the spheres; the heart's fervent desires, the soul's fond yearnings, need not the interpretation of language; for the heart is read and understood, and its wants ministered unto by angel natures, and sympathizing guardian Spirits. As for the fear of being misled by Spirits, the

same rules that should guide our daily intercourse are there also available. We believe the disinterested friend, who praises, but never flatters-who advises and reproves, gently, firmly, and lovingly; and we beware of the flatterer and the sophist, and defy the counsellor of evil. Wherefore are we gifted with reason, and intelligence, and reflection, if it be not to discern good from evil-the false from the true? Nor do I believe that this world is full of pitfalls and dangers, nor its departed Spirits in purpose for which it was written is unjust and league against a truth-seeking mind. "Knowledge is power"-the power of good; and ignorance is evil-its attending phantom, fear.

PHILADELPHIA, Feb. 15, 1856.

SPIRITUALISM.

to give the following from the N. Y. Courier, as the positions of Mr. Boecher and the comments of the editor are honorable exceptions to the rantings and centings of the pulpit and the press.

There are many others equally worthy of mention in al-There are namy others equally worthy of mention in almost every denomination, who, if they do not go as far as for, if "usage" authorizes his conclusion, the term and think no human being too degraded for our Mr. Beecher, have modesty enough to feel, and truthfulness Mr. Beecher, have modesty enough to teet, and truthumess sufficient to prompt the concession, that their profundity terian, would condemn him as a Swedenborgian, taught anything impracticable, as his life was in Satan. They all make him a corner-stone, prop and does not amount to infallibility, nor does dissent from their and excommunicate him from all "erangelical" Bible, necessarily imply " infidelity" on the part of the dis-

Whether Mr. Beecher is a Spiritualist or not, (in the technical sense of the term,) is to us a matter of indiffer-

HENRY WARD BEECHER'S POSITION.

Another marked sign of the times is the course of the Rev. Henry Ward Beecher, in his present ing done violence to the spirit of Christianity, the abrogation of the Death Penalty, but we would place preaching. In a set course of lectures now being good sense and logic, and the history of religion, the murderer under such restraints and influences the swelling dispason."—Spiritual Herald. delivered, Mr. Beecher has discussed the question the writer imputes moral contardice as a motive for that society would not be endangered. But as of the Bible, of aspiration and inspiration, in a repudiating a term that is obnoxious to good taste, Scripture is frequently quoted to justify the taking as for its significancy, both of which may have manner which does equal credit to his honesty, exact truth, and personal conviction. We say unhis independence, and his judgment. The whole just, because, as the Rev. James Martineau re- himself, he says, "I am aware sir, that it is said in to demonstrate the soul's immortality. The remark, of Mr. Beecher's remarks on the Bible went to marks, "the very word "infidel" implies, not sim. Genesis 9, 6, "He who sheddeth man's blood, by however, must be accepted, like all general stateencourage freedom of thought, and to break down ply an intellectual judgment, but bad moral quali- man shall his blood be shed." Also it was said, an ments, with limitation, for, if the soul's immortality that slavish reverence with which rival Christian ties, conveys an unmerited insult, and ought to be eye for an eye, and a tooth for a tooth, and like-was and is "so self-evident" and obvious, it is some sects have so long aimed to surround that anrepudiated by every generous disputant." This is wise, he who taketh the sword shall perish by the what difficult, if not impossible to conceive, how cient book, so as to prevent all trial and question the reason why Spiritualists dislike the term "in-sword. But I claim that the christian dispensation skepticism could have become possible. Still, that of their interpretations of its precepts on the fidel," and the only one that prompts us to pen reversed all these things. They were but errors of there is philosophic depth in the remark, notwithpart of the laity. Mr. Beecher said that the Bi- these lines. The injustice, however, may not have the old; and, like many errors of the present, standing its seemingly paradoxical character, must ble was made up of separate books, written in been intentional, for the writer attempts a qualifishould not be tolerated by any enlightened combe apparent to the reader, as soon as he allows his of books gathered together for convenience into "There are doubtless among Spiritualists per- the truth of Friend B's position in the above ex- better life, to translate and give character to the its present form; that much of it, especially of sons who are in no sense infidels—who believe and tract, may be found in Christ's own words, on the religious forms and ceremonies of all Ages and lated by certain persons, of the particular times and incidents to which they relate; that the idea among them in an opposite direction. Their lead-Word of God, is absurd; that with large proportions of these books no interference on the part of Deity was necessary. There were portions of those most deeply interested in it. which his soul received as spoken by the mouth of God, and of this he had no doubt.

"With respect to intercourse between the natu-Old Testament was full of it as well as the New; and discrimination, it disposes of the matter, and that if it occurred then, it occurred under the op- with "one fell swoop, consigns Spiritualism, its eration of a law, and that law was as fully in exist, leading advocates and christian professors to a ence now as it ever was. The necessity for such confirmed and perpetual "infidelity." intercourse did not seem to be so great at the The "christian paper" alluded to, we presume present time, with all our advancement, our print- to be the Christian Spiritualist, as there is no avowal is noble on the part of the man.

Christian Spiritnalist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labora.

NEW YORK, SATURDAY, MARCH 15, 1856.

THE NEW CHURCH AND OLD ISSUES.

NO II. When the mind is in search of truth, and the soul yearns for reconciliation, with all of human kind, the first questions to be asked and answered, are on what do we differ, and why are we divided? Are the causes of our division fundamental in education?

The asking of these questions, however, presupposes a love of truth, and a desire for harmonization, not common among men in our age; for, to attend our call, thereby causing them pain, and the majority seem more inclined to foster antagonism, and sustain existing feuds, than to soften individual bias and personal egotism. This phase of life is not peculiar to our times; for contradictions in character, and antagonisms in creeds, have been marked and various in all ages and nations; and, naturally enough, we come to take part in the explain how it comes to pass that Swedenborgianism is called on to renew the theological battle by making issue with Spiritualism; but as we have not, we must content ourself by reminding the Swedenborgian, and all others who may differ with us, that "among so many differing creeds, the most injurious error would be intolerance." This, however, has been so often affirmed and re-affirmed in argument, and demonstrated by experience, that its repetition may be both useless and common place. of dogmatism and spiritual presumption, should I say." have gone by-if it has not-since all such manifestations of thought and feeling, only darkens council, and puts far off the advent of reconciliation and practical harmonization among men. And es-Church" of this truth, since some of their Ministers and Editors have been forgetful of that "essen-'suffereth long and is kind," but "thinketh no ill" given in our first article, to satisfy almost any to present his views in their present form, therefore sensitive, we give the following from the New Jerusalem Messenger, March 1st.

The Editor of that paper having more than intimated that much of "the phenomena occuring at the present day," is in some sort connected with 'occult" juggling, proceeds as follows:

"Many persons who are frank to own that they have no belief in the inspiration of the Sacred who watched over his helpless infancy, and early Word, or in the Divine origin of Christianity, are childhood with that care and solicitude which none still very averse to the name of "infidel"—alleging that the word infidel means simply unfaithful, and that none can be unfaithful to Christianity except most as the most monstrous in the whole catalogue those who believe in it. This, however, is a mere of crimes, and the world knows no sympathy for etymological objection, and can have little weight with those who know that words derive their signification not from etymology alone, but from current usage and acceptation. According to this usage in the English language for at least a hundred years ing of his remarks—a thought—the import of past, a disbeliever in the Divine origin of Christianity is called an infidel,—and it argues only a fear of public opinion, to acknowledge the disbelief, and at the same time disown the name by which it is universally known.

The logic of this extract is as curious as the intolerant; and for the following reasons:

1. It is curious, because intellectually and philosophically, belief and disbelief are the corrections of each other in all investigations, and cannot, therefore, be attached to any subject as final qual-

2. It is curious, because paradoxical, since it As a contrast to the assumptions and presumptions of gives to "usage" authority, and makes "public because they are only the stepping stones to all withstanding the advent of Christ, it is the devil, our critics of the "New Church," and all others, whose opinion" the standard of appeal-a standard that "holy horror" has vented itself against the "infidelity of has fluttered, fluctuated and changed sides, as often as fresh breezes from the Infinite have disturbed the dead sea of popular usages.

3. It is curious, because inconsistent with the history of the Bible and the position of the writer; "infidel" in the mouth of a Turk, or a Presby-

4. It is curious, because the writer sees fit to true, of which we have not the slightest doubt, is it go no farther back in history, than the "past not better, that we should make the attempt to rehundred years," for the sanction of that "usage," form the failen one before he is called to another ence, so long as we know he is working for "God and the by virtue of which he votes himself and his sect sphere of action, and instead of peopling the inter-

the Old Testament, was history, written and colto it in their lives. At the same time, it is impost to him the woman who was taken in adultery. that the different books bound up within the lids ing papers—even some of them that call themselves mind, what was the penalty under the law of rent Herald, as illustrative of one phase of Spirit "Christian,"—to say nothing of their leading men, Moses; the person so offending under that law intervention and conscious immortality. The writer ble as a divine revelation;' and we do believe this to be the tendency of Spiritualism upon the minds

The assumptions and presumptions of this extract, were obviously intended to confirm the writer's previously expressed suspicions and impural and spiritual worlds, Mr. Beecher said that the tations, for notwithstanding its shew of candor

ing presses and accumulations of knowledge, but paper professedly christian beside it, as yet devoted country as Psychologists and Biologists, &c., be- rits of the ground, and help me, for I always rethe law and the possibility remained the same. to Spiritualism. Profession here, however, is not cause among other things, they pretended to exmember you. With respect to inspiration, he declared it general; principle, according to our reviewer's notion, for plain the phenomena of Spiritualism and expose

be measured to ye again."

judge of men's motives or conduct; for the spe- as they are unprincipled and intolerant.

So much we feel moved to say, that the writer repent of their errors, and live soberly and right. purse. eously, as becomes those who profess "great love" for Christ and his word.

As to our faith in the "divinity of Jesus, the Inspiration of the Bible, and other theological points, their nature, or are they incidental to culture and when we know that a public statement of our individual faith and theological belief will answer any good end, we will not be backward in telling "the truth, the whole truth, and nothing but the truth," God helping us. And had our work been more theological, and less matter-of-factish and explanatory, the presumption is, it would have been done long ago, as we wear our theological garment so 'peck at it?" if they find pleasure in so doing.

This explanation, although aside of the great conflict of ages. Had we the time, and were this hopes it may save the writer of the Messenger from the place to answer the above questions, we might "presumptuous sins" and false statements in future; since misrepresentation begets antagonism, come to the soul, since Jesus said to those who

DEATH PENALTY INVOKED.

Under this caption, we have received a commupecially do we wish to remind those of the "New the passing of sentence of death upon John Fitzgerald, the unfortunate man who was recently found guilty of the charge of murdering his parents tial goodness, and practical charity," which not only and younger brother. As much of the ground occupied by friend Bush has been before travelled to its neighbor. A sufficient proof of this was over, it would perhaps be a work of supererogation mind; but, for fear the reader may think us over- while recognizing our friend as an earnest and sincere worker for humanity, he will pardon us for not giving place to his communication.

We justly recognize the taking away of life by an individual as the most serious and reprehensible of all crimes, but how much more aggravating, does it become, when the perpetrator lets fall his dagger upon those very beings who gave him birth, childhood with that care and solicitude which none but parents can feel. Hence, Parricide stands forethe miserable being who thus shocks the whole moral sense of humanity. But there is something in the Judge's appeal to the prisoner, in the opensufficiently weigh in his own mind. These are his words: "Think what fiend moved your arm to strike the parricidal blow!" If taken possession of struck the blow, ought not this consideration to need to pray that we be not led into temptation, byterian Christianity. The writer says: and have daily cause to mourn over the insincerities and falsities of our own lives, and although we shudder at a crime so enormous, yet, we tolerate intercommunication between the two worlds be in as christian, and brands others differing from mediate state with demons to come back and plague numerous witnesses, but this great truth of itself so ma-5. And it is unjust and intolerant, because, hav- we may have their blessing. We are in favor of the They were very particular in impressing upon his at present, but select the following from the Adlet him first cast a stone at her." We pass over sacrifice to the Spirits of the departed as follows: much that Brother Bush suggests in elaborating his views, as most of the questions he asks are those

THE PSYCHOLOGICAL ARGUMENT

which will naturally arise in the mind of the reader.

REJECTED.

Doubtless this will be the case, as soon as the

that the writer's faith is not hopeful, nor is his charity of that quality that "suffereth long and is charity of that quality that "suffereth long and is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of that quality that "suffereth long and is charity of the reason for this, is charity of the reason f may see himself reflected—as we would have all clap trap to fill his halls and put money in his sive that the dead want it so, it is given to them devil.

> We therefore call on the press, not for the sake of Spiritualism, but for the sake of good faith and common honesty, to imitate the example of the Norristown Olice Branch, (March 4th.) the editor of
> worried each other until at length the warriors of any faculty by which such existence can be seen as a second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of any faculty by which such existence can be seen as the second of the Norristown Olice Branch, (March 4th.) the editor of worried each other until at length the warriors of length of the Norristown Olice Branch, (March 4th.) the editor of length of the Norristown Olice Branch, (March 4th.) the editor of length of the Norristown Olice Branch, (March 4th.) the editor of length of the Norristown Olice Branch, (March 4th.) the editor of length of the Norristown Olice Branch, (March 4th.) the l ristown Olice Branch, (March 4th.) the editor of which paper, thus shows up the short comings of worried each other until at length the warriors of any faculty by which such existence can be short comings of worried each other until at length the warriors of ceived, then Spiritual phenomena are any because the short comings of worried each other until at length the warriors of ceived, then Spiritual phenomena are any because the short comings of worried each other until at length the warriors of ceived, then Spiritual phenomena are any because the short comings of worried each other until at length the warriors of ceived, then Spiritual phenomena are any because the short comings of worried each other until at length the warriors of ceived, then Spiritual phenomena are any because the short comings of ceived and the sh

most common of all Spiritual phenomena."

"This gentleman publishes flaming hand bills but it was then called Clairroyance; will a change of name affect the thing.

"THE DEVIL. A NECESSITY!"

For the benefit of those who may have lived in ignorance of the fact implied in the above heading, we extract the following from the Ecansville Weekly which, the Hon. Judge himself, perhaps, did not Enquirer. Its logic may fail of converting the reader to "the faith once delivered to the (Latter-Day) Saints," but it will prove extremely suggestive to all interested in the philosophy of fear and by some demon, and for the time his better nature force. Besides as an item of news it would be well brought into subjection to devilish influences, he to remember it, as "the Devil" seems to be related to the faith of Mormonism, as "the Five Points" of mind" in the circle, when explained by the known be placed to his benefit? We have all of us daily Calvin, and "the Thirty-nine Articles" are to Pres-

"Brigham Young, in a sermon to his Mormon brethren, preached the necessity of a devil-a real scarecrow devil. He held that, but for a devil to wrongs in community in their degree perhaps, if whip the sinners in with, through their fears, it is transgression. If we should make greater efforts says Brigham, that is after the sinners with a therefore, to correct ourselves, we should ther, be'sharp stick,' to work out their salvation, and he this state. To his surprise the Spirit of a departed come more merciful to others, for our true natures makes more saints than every other agency comwould become developed, and instead of so much bined. At first this struck us as an unusually stated that the departed had left a watch in possess trying to make the world better by the law of force large credit mark for his Infernalship, but on reor retaliation, we should be actuated by that of love, flection we do not see that Brigham looks to the devil for saving help any more than the various visit that city, he called upon the person indicated, notice. This is what Christ taught, and he never taught anything impracticable, as his life was in Satan. They all make him a corner-stone, prop and ceased had sold him a gold watch such as had been marks: pillar -a sort of prime essential wheel in the divine economy- Brigham is devilishly orthodox.

us, rather work for the redemption of the fallen, that jestic and so grand, that all corroboration from, or by that which exists of itself, does but obscure it, with darkling clouds. Trumpet-tongued, the soul proclaims its own immortal destiny, until the whole univercedum is filled with

munity." One of the most practical illustrations of own intuitions of, and yearning for another and a

was to be stoned to death: John S.—7. "So, when in describing the religious ceremonials among the they continued asking him, he lifted up himself, and Mendi, (an African people,) alludes to their "worsaid unto them: He that is without sin among you ship of the dead," and proneness to offer human

"So strong is the disposition among Mendians to worship their dead ancestry, that many of the most superstitious do not eat or drink without first 'giving the dead their own,' as it is called. If a man of this stamp is about to drink his palm wine, he partly fills his cup and pours it on the ground, say-We have on more than one occasion directed at- ing 'drink, ye Spirits of the dead, and help me.' tention to a class of self-styled "Professors" and When he eats, he fills his hand first, and throwing it

lem Messenger is either a competent exponent of the will then be no inducement to offer incense, and envious and deprive them of their happiness. So action of the medium—these phenomena have be common are these things that you cannot approach extending and multiplying themselves to lem Messenger is either a competent exponent of the "New Church" philosophy or a fair and impartial cater to feelings, which are as ignorant and stupid common are these things that you cannot approach extending and multiplying themselves throughout a town or village but you will see numerous evil the world; and although many learned a town or village but you will see numerous evithe world; and although many learned men. judge of men's motives or conduct; for the specimens already quoted from that sheet, convince us

In the mean time, however, every money loving dences of this kind of worship along the road.—

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In the mean time, however, every money loving learned menture cimens already quoted from that sheet, convince us that the writer's faith is not hopeful, nor is his biological granders through the country. is dead, are only half finished; the reason for this, is stay explained and exposed; and accountry. his biological wonders through the country, is dead, are only nan mushed, the beginning to present that it has been so long in making, on account of sent prospects they will demonstrate themselves to be genuine, unless they can be packed or ... strongly tempted, too often "beyond his strength," that it has been so long in making, on the strength to make use of this popular cant as a convenient hindrances, which is regarded as evidence conclube genuine, unless they can be packed off upon the

which paper, thus shows up the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the short comings of werried each other until at length the short of the sho While convened, they called the fetish man of war "We have witnessed most if not all the experiments which he presents; he is a pretty good opeto discover that the spirits of their distinguished that such beings exist, and second, that man possible sesses the faculty, under certain circumstrates two things: first ments which he presents; he is a pretty good ope- to discover that the spirits of their present sesses the faculty, under certain circumstances, and leader and were bent on his destruction, and that perceiving them. self to his legitimate subject, might do some good leader, and were bent on his destruction, and that perceiving them. but his ambition seems to be to make money ra- if he would give nimsen up to the chear, the pretends to more killed the residue could, by the aid of the spirits have ever been perceived by man, then must man the possess the faculty of determining must man the possess the faculty must man the possess the faculty must man the possess the faculty must man the possess naturally that we are willing that even "daus" shall but his ambition seems to be to make money ra- if he would give himself up to the enemy to be pidly, and to accomplish this, he pretends to more killed the residue cound, by the mid of the spirits possess the faculty of determining such appear.

The noble, but supersti
ance beyond the possibility of mistale. This explanation, although aside of the great than ne is entitied to. As a scientific man, no man of their town and country. The noble, but superstipute which underlies the discussion, is made in but little claim; that he has a smattering of science we admit, but his lectures show a complete tious man arose, stripped minsen of mis armor of method or logical connection. His expectations, and divided them, together with his unal perception to such a degree as to be able to want of method or logical connection. His expectations, and divided them, together with the friends of method or logical connection. His expectation are weapons of war, between his two sons, reserving tinguish with certainty Spiritual phenomena from the first threads the first thre ture; since misrepresentation begets antagonism, riments in frictional electricity and galvanism are weapons of war, occurrent his two sons, reserving to himself a heavy cutlass. He then turned him hallucination, then we can have no certainly the cold to the chiefs and warriors around him. and such phenomena have ever been good. makes perpetual feuds, that otherwise would die a ability to cure all nervous diseases through the self to the chiefs and warriors around him, and such phenomena have ever been seen. speedy and a natural death. And this avoiding of agency of electricity smacks of empiricism. Then raising himself to the highest pitch thereof is really a controversy between the believers in the property of the raising himself to the highest pitch thereof is really a controversy between the believers in the property of the raising himself to the highest pitch thereof is really a controversy between the believers in the property of the proper speedy and a natural death. And this avoiding of agency of electricity smacks of empiricism. That gave them an affectionate farewell, committing his every thing that tends to Spiritual pride, personal there are wonderful truths connected with psycho-vanity, and religious intolerance, we understand to logy, magnetism, and electricity we freely concede, chiefs. Then raising himself to the highest pitch thereof is really a controversy between Spiritualism by making co-to (a war dance) he and Atheism: and that system of anthusiasm by making co-to (a war dance) vanity, and religious intolerance, we understand to logy, magnetism, and electricity we treely concede, be the best proof of a confidence in, and a respect but it can only damage its real merits by claiming of enthusiasm by making co-to (a war dance) he and Atheism; and that system of philosophy accounts for the philosophy of enthusiasm by making co-to (a war uance) in which successfully accounts for the phenomena of philosophy ordered his men to the final struggle. Expecting which successfully accounts for the phenomena of phenomena of the pheno Mr. Burleigh puts in enough science to make the death, he was determined to sell his life at the modern manifestations upon any other time a Spi were loud in professions but poor in deeds—"Why, where loud in professions but poor in deeds—"Why, which is to explain to satisfy the man highest price. He rushed upon the fence of the unlearned stare, but not enough to satisfy the man highest price. He rushed upon the fence of the ritual hypothesis. consigns the world to cheerless. Still it may help to remind the reader, that the age | call ye me Lord! Lord! and do not the things that | of scientific attainments. His attempt to explain | enemy, and cutting it away, plunged into the crowd | atheism. the Spiritual phenomena, we regard as clap trap to of battle, slaying many before he himself fell.draw a crowd. And those who know us, will not His followers, animated by his devotion, and suspect us of sympathizing with Spiritualism; but equally superstitious, believing victory was certainly if the alleged phenomena of Spiritualism be true, theirs, fought like tigers, spreading dismay into nication from friend Bush of Auburn, called out by then Burleigh fails in explaining that phenomena, the heart of the foe, who began to give way before or in giving them himself. So far as we have seen, them. 'They fly, they fly,' was soon the shout of he has not been able even to produce the raps the victory which rang through the town. The young and fleet were soon in hot pursuit, and laid low in In a latter issue of the same paper, we find the the dust many a weary warrior. The town was following reflections on the pretensions and assump-saved; the people rejoiced. They took the body rich field in the spiritual publications of the productions of the production of the producti of the self-sacrificed warrior-literally hewn to pieces-and buried it in the centre of their town that he has made a "new discovery," and states in with great sacrifices, and in the use of ceremonies his lectures that the "telegraphing of mind" is a by which they pretended to bind to him, in pernew thing. This is absurd; we witnessed just petual slavery, the souls of all slain during the such phenomena some twelve or fifteen years ago, seige, as well as the captives caught and beheaded tion of that spirit's portrait, painted by and on his grave. A house was then built over the artist, under the direction of spirits! Its prowarrior's resting-place, in which all his war uten-We have yet to see that this Dr. Burleigh has ex-sils, with the drums, fifes, &c., of his musicians voyant artists, and it reveals, too, that our hibited a single new principle in Mesmerism or were deposited as sacred to his memory. From friends obtain our portraits by the hands of Psychology, and yet he pretends that he has made that time to the present he has been regarded as a great discovery. There is nothing more disgust- their chief deity, a prince of the souls of departed ing to an honest man than an attempt to steal other warriors. Since his death the town of Bompey striving to get their present concepts men's inventions or discoveries, and then to retail has been taken by war but once, which was done the beautiful on to man's canvass;" and five years ago by a combined war with the adjoin- joiced at the success achieved in Natty's P. ing tribes in the interior, at which time the house although it is confessed to be but an incompanion of the confe and relics to his memory were destroyed. On this account the Bombey tribe are determined to utterly the child loves most on earth, and that care root out the name of parties combined in that see those familiar earth-faces, adorned we SAMANA GRENGEA."

A FACT TO BE DISPOSED OF.

No doubt many opposing Spiritualism are honest in the belief, that the theory of "mind acting on powers of the clairroyant, are all sufficient to account for the intelligence manifested through, and Jolk County Journal, the editor of which is communicated by, the medium, in most, if not in all, | man and acquaintance of Mr. Putnam, v

For the benefit of all such, we give the following thing novel, as a continuous story of fact, as it proved itself to be independent of the manifestations and experiences. human medium, and of every mind in the circle:

"A gentleman by the name of Allen was present brother made a communication in which it was usual care in taking the scatchical of us to rely upon all that he puts forth as f. given. Mr. A. placed no confidence in this statedescribed, for which he was to pay eighty dollars, but not having the money at command, proposed nam and his pet spirit, because the best to deliver the watch to the relatives. After a full tirely original, and because we desired explanation the watch was transferred, and is now readers should be informed of this new in possession of the living brother.—Spiritual Mes-

NEW PUBLICATIONS.

TIFFANY'S MONTHLY for March, 1856. Devoted to the Investigation of Spiritual Science. Joel Tiffany, Editor and Proprietor.—New York, Parknow and have known him well."

The prospectus of this issue informs us that its editor proposes to "demonstrate the principles Putnam. We now have the work on sale, by which all the phenomena connected with Spir- Prompt to fill all orders. Price 63 cents. Postar itualism can be understood, and by which all the apparent antagonisms may be harmonized.

"He will trace the DIVINE METHOD in all things natural and Spiritual, showing the true relation of the finite to the infinite; and will investigate the laws of Divine manifestation in the light of axiomatic truths.

"He will demonstrate the existence of a religious nature in man, point out its needs, and the Divine method of supplying them.

"He will give the Philosophy of Christianity in its adaptedness to the redemption and salvation of man.

"He will teach the method of truly translating the actual and real into the perceptive and ideal, by means of which the mind is truly unfolded in LOVE and wisdom, thereby begetting in man true action in respect to himself, his neighbor, and his

Although much that is here proposed will prove, when accomplished, a "twice told tale" to many, still, the publication is necessary to others, and promises to do good work for mental reform and grudgingly, has one birthright; but the child is Spiritual progress. It will be issued monthly from the office of the Spiritual Telegraph. Each number is "to contain ninety-six octavo pages," the type being large and clear, and the paper good. Terms, \$3 per annum, in advance.

As an illustration of Mr. Tiffany's style, we extract the following from the current number:

MODERN SPIRITUAL MANIFESTATIONS.

that every man who was good for anything in his this is done only for effect, as we "fear public whatever of imposture was associated therewith.— ting money to accomplish any desired end, the so often, that it is hardly worth the while to follow loved task, whose only fruit was an aching with the solution of the solu calling, was to a greater or less degree inspired; opinion." He thinks we lack the pluck to face a We find, however, that pretension is not principle, dead are remembered and worshiped. Mats, cloths, after them until they find some position upon and heavy heart, attest this truth. With her that our relations to the Deity are such that the "frowning world," and therefore play the hypocrite nor is promise, fulfilment, for all of these world enbeads, fish-nets, rice, powder, tobacco, plates, which they can entrench themselves with a fair would protest against "cducation without for Omnipotent mind comes directly and inevitably in on the "small scale," although the motive for lighteners, have come far short of their pretensions spoons, cups, bowls, pots, kettles—indeed anything show of resistance. From the time the Buffalo its motive force, judgment as its distributing the state of and arousing them to effort, and inspiring them This may be modest after the fashion of the "New the promises and an enlightened public opinion control the ground, in the road or in the wa- phenomena to be in the knee and toe-joints—thro'

These "Glances and Glimpses," indeed the cause of these wonderful and screece to manually the phenomena to be in the knee and toe-joints—thro'

These "Glances and Glimpses," indeed the cause of these wonderful and screece to manually the phenomena to be in the knee and toe-joints—thro'

These "Glances and Glimpses," indeed the cause of these wonderful and screece to manually the phenomena to be in the knee and toe-joints—thro'

These "Glances and Glimpses," indeed the cause of these wonderful and screece to manually the phenomena to be in the knee and toe-joints—thro' with bigh motives and high thoughts. I am not Church," but where we go to meeting, we are taught demned this lecturing quackery, since humbug here ter, or are buried, or hung on a pole, or tree, or that eventful period when C. Chauncey Burr and many curtains folded over the mysteries at the control of the aware that Mr. Beecher considers himself technito "judge not, lest we be judged!" for saith the as elsewhere, can be productive only of immoral burned as the case may be, but in all cases they are "brother Heman" were investigating and demonstrated that care indeed this feeturing quackery, since numbug nere ter, or are buried, or nung on a pole, or tree, or that eventful period when C. Chauncey Burr and many curtains indeed over the asset that as elsewhere, can be productive only of immoral burned as the case may be, but in all cases they are "brother Heman" were investigating and demonstrated this feeturing quackery, since numbug nere ter, or are buried, or nung on a pole, or tree, or that eventful period when C. Chauncey Burr and many curtains indeed over the asset that a supplied the productive only of immoral burned as the case may be, but in all cases they are "brother Heman" were investigating and demonstrated this feeture that eventful period when C. Chauncey Burr and many curtains indeed over the asset that a supplied to "judge not, lest we be judged!" for saith the section of the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be, but in all cases they are "brother Heman" were investigating and demonstrate the case may be a supplied to the case may be a supplied to the case may be a supplied to the ca strating to the world a number of ingenious ways ing so deeply, we scarce can reach them w "Some are so devoted to these superstitions, by which sounds could be produced, up to the time tenderest hope. But it is only as woman public mind is disabused of its present prejudice that they do not change their clustes without the learned Faraday traced all physical manifesta- strong to uplift man, only as she pours the Besides, we have yet to learn that the New Jerusa, against Spiritualism and its advocates, for there making some sacrifice to the Spirits, lest they be tions to the unconscious and involuntary muscular element of spiritual love, in comminging

and another undertaken for the individual minister.

"A number of years ago, Bompey, the chief submit for the consideration of those who habitually hold the devil responsible for all their to the consideration of those who habitually hold the devil responsible for all their to the consideration of those who habitually hold the devil responsible for all their to the consideration of those who habitually habitual. ly hold the devil responsible for all their bad deeds, town in this country, was surrounded by a very

2. If beings purely Spiritual have ever been per. ceived by man, that demonstrates two things: first

3. If it is infallibly certain that Spiritual being 4. If man does not possess the faculty of Spin

Hence, the controversy between the believers;

NATTY, A SPIRIT,

Although we have already noticed this public. tion, we feel moved to make the following extrafrom the Portland Transcript and Election with is expressive of the many comments π_{c} by heard made on the book after a perusal. The heard viewer says :

"When some future D'Israeli shall colle Curiosities of American Literature, he will for time. The book before us certainly will a overlooked. We entirely agree with the ag when he says in the preface, it his not en-common bread." It is a loaf made of a ser mixture of earthly and celestial ingredients in fact, the biography of a spirit, with a di is that we shall all be able soon to obtain p artists, and hang them up in their celestial b artists, and nang them up in their corsum or, It tells us that "Raphael, Michael Angelo, acid jamin West, have for years been wishin painting-and that Rubens, in requital of services, "has taken for him the likeness garnishing the walls of Natty's exquisite the bright spheres!"

To this we add the following from the England Spiritualist, as they bear testiment author, and inspire confidence in the me writer says:

The little work of Mr. Putnam has already to attract an unusual amount of attention press. From a very respectful notice is the following testimonial to his reliability

"To the general reader, at least, it will our skepticism in the 'Spiritual' theory littie interest. 🦠 within the author's knowledge are conce can place full confidence in his statements character of the author."

"We have afforded this much space wh ment of Spirit-teachings and Spirith They who regard the author of the vol weak-minded, credulous man, would in selves greatly mistaken when they can verse with him on any topic. He is a shi ness man, a profound thinker, and a care ver. We have not spoken with him for y

* Natty, a Spirit : His Portrait and his Life

GLANCES AND GLIMPSES

BY HARRIOT H. HUNT, M.D. Awakening voices constantly reach us, but hearken to their call; and such an or now, especially to every woman's heart earnest life-history of this book. Apart ? story of her professional career, in its invasion of narrow prejudices and tyrannic crippling progress, Harriet Hunt opens to the sealed history of spiritual bondage and ing, tracing truly, physical misery and days. ing, tracing truly, physical misery and degree to violated moral laws. No words are more than those with which she urges the response ity of parentage, the sanctity of birth: s of her own life opening, she says :- "I have thus minutely on my earliest existence, bees importance deepens with the whitening of hair; and I really believe that the reception every child has much to do with its whole The child accepted as a necessity, nursed and to and cared for in embryo, and received in the ness of maternal, paternal and conjugal love, quite another birthright. Our miserable educational system, with its

solute disregard of adaptation and capacity, incite her fervent appeal; she asserts it t but the "systematic crowding of a load of la ogeneous furniture into cranial apartments, an more"-complaining, also, that the "lumber of

equity and truth into his life, only as she recogthe glery and duty of motherhood in preis the green and that her burdens will lessen, ast redeem him, to free herself. Dr. Hunt genet reacon man, it is the key-stone of her archiverentias this; it is the key-stone of her archiverentias this;

Andrese few words and extracts, we can only a mose remained to this work, which will tereference wherever the deep woes and specificate recognized as pleading for May a fulfill its mission, by linking man have more smoot to lare more sweet home-centers, setting of the joy and peace.

For the Christian Spiritualist,

chart it a gray hair upon my needle-

ET MYRA THORNE. garaisson to remind me But the days of youth are fled,

the the hopes my bosom cherished, Fair as young life's morning-sun; Lie a day-dream swiftly vanished, In the goal of life was won;

Then frest work on my head?

and hand of time is busy

First that come when in deep sorrow, I was carry called to part With the gentle blue-eyed darling That had nestled near my heart !

th-thy message was not needed, For my heart, can count by thrills Lakw years that joy has lighted, And the many serrow fills! Li dis well-I will not scorn thee,

or in anger cast thee forth, Fruiththee, there cometh wisdom Petter than the hopes of youth Moldie knowledge, that the dear ones,

When my heart once mourned as lost, 5.1 commune in loving accents With the triends they cherish'd most. 6c-thy mission new is ended.

That hast waked my heart again, But a larger faith in Heaven limishes all sense of pain. Maria Sila, 1850.

THE SCULPTOR BOY. nstantand stood a sculptor boy With his marble block before him,

a this face lit up with a smile of joy, As an angel dream passed o'er him. is carved the dream on that shapeless stor With many a sharp incision; He had caught that angel-vision.

Surptures of life are we, as we stand With our souls uncarved before us; Wald at the hour when, at God's command, Our life-dream passes o'er us. If we carve it then, on the vielding stone, With many a sharp incision, In leavenly beauty shall be our own-OUR LIVES THAT ANGEL-VISION.

NOTES BY THE WAY.

NO. XXVII. Upron, Mass., March 1856.

the wishes injured by his opposition but himself.— own time and way. Tale those around him are advancing, he will be to deplore, that he while on earth refused to

and those things which pertain to the eternal

untage of his immortal spirit. a Sanday last, February 24, I lectured to very dand attentive audiences at Natick. I was, for cin. sheing, domiciled with Brother Eben Hanchet, streated me with the most polite attention.iste are many warm friends in Natick, and ligst my hearers in the evening, was an old man, who, at the close of the Lecture, greeted him, I found that he was the Pastor of the Uni-Ast Church, and that his name was Partridge well if I knew Charles Partridge, of New and claimed relationship to that gentleman. hills said he was his Uncle. I have promised, tisis and day, to pay Natick a second visit.-Manay and Tuesday evenings I lectured in shand a small but neat Village, about six miles Mark. The Town Hall was obtained for my se, and I had a very large audience of very attenelagans. This is where the redoubtable Mr. hayer praches, who, not long since, delivered imself of an abortional tirade against Spiritualism, hich his friends thought such a remarkable prosetien, that they immortalized him by having it rated. There sent you a copy of it, for your Exation. If you can find anything therein to

9a.W. diesday and Thursday evenings, I again I shall meet thee by-and-by, on the other bank

Ed had proceed to Worcester.

Yours for Truth and Humanity,

For the Christian Spiritualist. NEVER MORE FEAR TO DIE.

My sweet friend! thy gentlest of human faces be hereafter. comes before my vision often. I see thee as thou greegnizes this, seedenborg, she accepts the canst thou ever know how much thou wert beloved? disciple of Swedenborg, and we feel that how I almost worshiped that noble, patient face, a future Spiritual life. Let our motto be excelsion, in which resolution and submission were so sweetwith of spirit presence, and the spirit presence of the spirit and bly mingled? how I reverenced those clear, true dus bravely and well, in her broad, free eyes, from which shone good sense and tenderest sympathy, from which the tear so easily flowed at the bidding of pity and love?

It is now nearly three years of mortal time since thy spirit left us. Long and peculiar had been thy sufferings, and patiently had they been borne. Thou hadst left home, friends, social sympathies and worldly advantages-all for the sake of the one beloved; and hadst gone for his sake, as he went for truth's sake, among a people that understood not thy fine nature. There thy trials began. In that tially as follows. I would remark, however, before by right of birth, they will no longer fear becoming teaches things within, that we never knew before. unaccustomed physical labor, for thou wert one of these who would see comfort surround the dwelling of him thou loved. That task would have been easy to thee had not those around thee been incapable of appreciating thy true nature, and of affording thee that human sympathy of which thou stood so much in need. Thou wert alone then among many human forms. No human soul there, save one, that was on a level with thine.

I cannot bear to think of the sorrows thou experienced then in thy Spiritual solitude-sorrows for a long time, and attended by one of the most heaped upon thee by those who should have shown thee tenderness and kindness. I cannot bear to sionally visited by other physicians, it was finally think that even slander, that adder-tongued fiend, decided by all the "doctors" that she must die, and sought there to nestle in thy home, and destroy thy that the disease was quick consumption. The peace. Pure, noble friend! I do love to think kind family physician saying to Mr. C., "Sir, I do how thy sweet dignity and patient grace withstood not wish to conceal the sad fact from you, or blind the attacks of thy enemy, how in gentle firmness you with false hopes, your companion must die; thou maintained thyself, and how all were made to she cannot, at most, survive but a few days." see that "the heart of thy husband could safely trust in thee."

thy "purification by fire," and for thee with thy distant, that they seemed impelled, almost irresistilittle ones to come once more among those who bly, to go to Mr. C.'s, as Spirits had a work for tenderly loved thee. But now thy physical health them to do, or rather a work to do through them. was shattered. Still a hope remained-kind care These persons coming from opposite points, miles and proper treatment might restore thee; and the distant, in the county, guided only by the influence roses might once more grow red on thy cheek, and of an unseen intelligence, being together "of one the cheerful light of health shine in thy eyes.

and contidently. How could'st thou die? Thy come by Spirit direction to heal his wife, and ir poor little ones needed thee-thy friends, to whom thou wert restored, would fain have kept thee now. hands, and have Mrs. C. carefully lifted from her Cheerful, amid thy weakness and suffering, thou dying couch, and bolstered up in an easy chair, so thy self looked forward with natural hope and yearn- that she could join in the circle; to which he cbing to life, but with natural fear and dread of the jected, urging that it was impossible, for she had Shadowy Angel, whose mission it is to lead us forth eaten almost nothing, had not even taken a sip of from this to a world unknown! Often did'st thou water for two weeks, without tremendous fits of express these feelings in words; and I can recol- coughing and spitting of blood. In answer, how lect—how well—the flush that would mantle to thy ever, to her (Mrs. C.'s) earnest request, connected cheek as the excitement of the thought called it up. with their pleading, and the assurance from her O, dear friend! the hectic was even then on thy that she was convinced that she not only could face—and neither thou nor I would believe it!

on my part, for I was left alone, and thou wert the circle formed, hand joined in hand, and united going to those who loved and waited for thee. I with hers, all sitting in silence, watching with Was heaven's own light the sculpture shone, shall not forget that parting kiss, nor how I walked breathless anxiety the effect, until finally she sank to and fro on the collonade of my house, struggling back in her chair, ceased to breathe, her pulse died with tears, and with a nameless, unwelcome pre- away, and to all human appearance she was deadsentiment. Often in my solitude I would seat thee given up by her husband as gone! gone!! GONE!!! Spiritually, in the chair in which thou loved best, and sometimes would sit by the empty bedside, as diums, entreated all to be quiet, saying that they though for repose thou wert lying there as usual, would take care of her. When lo! after remain-It was a sweet illusion, and such an one as I am ac- ing in this apparently lifeless condition for a numcustomed to yield to; for it consoles me more than ber of minutes, she starts suddenly—opens her anything else in solitude. Nay, I have come to eves-calls for water-cold water, (a thing she had believe no longer in solitude; and I take back the hardly tasted for two weeks,) and on water being word illusion, for these are Spiritual realities; and given her, a little at a time at first, but afterwards I am never alone while I have a friend in earth or more plentifully, she continued to drink until she heaven that "loves me and manifests himself to had drained several glasses, with no inconvenience. ine.

is an electronistances have caused me to after from thee, by poor second-hand. Thou wert grow- violin being furnished, (there being a musician in ments, so that instead of spending this day my weaker. Thy sweet face haunted me-appeal the company,) she directly bounded from her chair ser, I am sowing the seed of Truth in ed to me eften with the touching thought imprint- and commenced dancing, waltzing and whirling in field village; and here I have found the ed on it; I must die, and I dread—I shrink from the most exquisitely beautiful and graceful manes of highery, connected with the Unit the cold unknown, the abysin of the hereafter!" My ner, which she continued, despite the entreaties of flate insteadion, in the person of a Mr. K.— symmathy was constant and painful. I felt such anxious friends, for the space of two hours, after austay that I admire his cander, but I cannot desires to be near thee, to help to comfort thee; if which she spoke, by Spirit impression, giving a and his courtesy. Could this gentleman possible to try to give taugible form to thy antici-minute detail of the facts and incidents connected are lawy, he would forever chain all minds to pations of the future. How wild the wish, for what with her being healed, most of which she had no Establish Trath; but he will find that pro- could I or any human being have done. It was other means of knowing; and finally, after assuring Tiss and great fact beyond his control, and that beft for Thee, O Spirit of Love, to do it, and in Thy all that she was perfectly well, and wishing them

1 Evol stell, and in his future life will find ample house. Oppression fell on all around thee. O, to and well, made her bed, swept her room, and, had see the beloved, the beautiful, go down to the dark- she not been prevented by her friends, would have ness of the grave! Our faith even seems mo- gone about her work as usual. mentarily to depart, as did that of the disciples of Jesus when they saw him delivered to be crucified. We know that the soul will live forever; we be- good, it will put a dime or two in his pocket. lieve, as Martha believed, in an eventual resurrection, but we find it hard to understand when the body is wasting away before our eyes that the true happened?" "O, not much, sir, only we had a cirresurrection will take place when that body dies cle here last evening, and the Spirits have cured and that out of it as out of a seed will arise the glo- me." and that out of it as out of the greatest cordiality. On conversation rious immortal form, to be living and present with us evermore!

> I heard of thy death when I myself was ill and sorrowing. The news came to me like a chill I telt relief that it was over, and that thou surely for I tell you—and mark my words—that as soon now wert living with the angels. But when, by and bye, I heard from a friend the coveted particu- circle dies away, (and it cannot last long,) you will can it be dignified into a subject for argument? lars of thy departure, and learned that at the last Death stood smiling before thee, divested of his imaginary terrors, it was to me a joy unspeakable.

"Never more fear to die!" these were the divine words that escaped thy lips, as the warm air and transcendent light of the Spiritual world were opened to thy departing soul. To die was to thee to throw thyself into the arms of loving angels. How could'st thou ever have dreaded it?

Since then, many a time hast thou visited and ever, it is more than I can. The same old silly, and the same of smy, some with those thou hast left behind. I see offen purheasly advanced by others, and with thee now—no lineament of thy face can ever leave some state self-confidence. Why is it my memory—it is daguerreotyped there in lines at men, Polessing to have good sense, should uneffaceable and eternal. And when it rises be-As over themselves in the esteem of all honest fore me now, transparent, Spiritual and holy, a halo surrounds it—a glory of love and joy.

the citizens of Framingham, in their of the river that rolls between us. Until then the Had; and, in company with my little visions few and far between of that gentle face and yesterday reached this village, from form must content me.

But there is a sermon to me in thy cheering he evening we held a circle; there were words, coming as they did from one who had fear-Attenty-four persons present, and many very ed so much as thou hadst. "Never more fear to handle stations were given. This day I die!" Death is not terrible any more than life. de trice in this village, but there having been It is "an carnest thing to be alive," truly, and an carnest thing to pass from one degree of life to antaken away. The narrative of this week other, but there can be no terror in death to a soul Must be closed without especial mention of the that is not set on external things. If our repug-The framingham, who have most generously is behind, we have some reason to dread it, not in that way than in any other. To say the us clothed in new significance. A thousand yearnmained me while I have been laboring in the otherwise. Nature shrinks undoubtedly from the least, the Fores, and Fishes, the Koons and the Partising villages, during the past fortnight, and death-pang; so does the mother from the birthet most part accompanying me to various apparage but is she less joyful on that account that a fear "what dreams may come when we have Toohey, will lecture at the Stuyvesant Institute, ly articles, to be tossed to and fro, handled lightly, Society for the Diffusion of Spiritual Knowledge," J. W. MATHEW. | shuffled off this mortal coil." But we have the locat Sunday morning and evening.

same reason to tremble for our present state as our future; and more, for as we are now so shall we

Our only care—our only fear should be, that we wert when we were bodily together. Oh, Mary, are not now so loving, so pure, so true to our higher tract the following: nature as we hope to be when we look forward to

A SPIRIT CURE.

A correspondent of the Spiritual Universe, writing to that paper, says:

"You will allow me, I take it for granted, to give occasionally facts, as they occur under my own opens upon Humanity the door to the Heavenly when we know that they are where none shall observation. For circumstances of the most astounding and demonstrative character are occurthat, over-fearful, flutters at the threshold; but it
that, over-fearful, flutters at the threshold; but it
the control of their immortal garments be visible in such
that, over-fearful, flutters at the threshold; but it ring daily all around us here in these "ends of the is about to take the wings of the Morning, and earth." To give one of Spirit healing, however, soar to conditions where Bishops shall have become of heaven, once smile on the deserted room, it must suffice for the present; which was substangiving the case, that although I am not at liberty fiends by force of destiny." to give the names of the persons interested, yet if any person doubts, and will take the trouble to let me know, I will have the fact attested by the signatures, or, if required, the affidavits of a number of as good and responsible persons as we have in the West.

REMARKABLE CASE OF HEALING.

Mrs. C., a very intelligent and respectable lady, residing in Knox county, Ill., having been very ill skilful physicians of the county, as well as occa-About this time, simultaneously, there was such a mighty impression made upon the minds of several But the time came for thee to leave this scene of mediums in the neighborhood, some of them miles accord in one place," at once made known the ob-For this we hoped—for this we waited patiently ject of their mission to Mr. C., saying that they had order to do so, they must form a circle, join their endure it, but that it would benefit her, he finally We parted—thou and I—and with bitter tears consented, and she was placed in the casy chair, The Spirits meantime, through one of the me-Then she called for music, declaring at the same But thou wert gone, externally; and I heard time that the Spirits had healed her. Music on a an affectionate good night, she retired to rest, had The Death Angel came, his shadow darkened the a good night's sleep, arose in the morning fresh

Then comes the kind family physician, to make his daily visit, for you know, if it does no other

"But O! What! Why, my God! Mrs. C., is that you? Why! in the name of God, what has

"Cured you!" exclaims the doctor-" a circleyou temporary vitality, and you are acting very as this magnetism you have received from that go the more suddenly!"

of this; however, we will wait and see."

wait and see, only it becomes my duty as a friend, before I leave you, to let you know that you are will be remembered, assigns the "cause" to minds in deceived, and flattering yourself with false hopes, the body-he never thought of "devils" out. But as persons always do with your disease."

"Very well, doctor, time will show." "Yes, well, I am sorry to say, and show too soon-well, good morning, Mrs. C." "Good morning, doctor."

Well, they have "waited to see," and "time has shown," for some three to four months. Mrs. C. still enjoys uninterrupted health.

In conclusion, Mr. Editor, the case is now before you, and if you deem it worthy a place in your excellent paper, you may publish it, otherwise throw it aside—and still I am thine for a true Har-J. P. MENDENHALL. monial Philosophy. FARMINGTON, Ill., Feb. 20, 1856.

THE EASIEST METHOD. A correspondent of the St. Louis Herald, writing of the manifestations he has seen in this city, and

in the West, concludes by saying: "If these things are not done by some spiritual

Notice.—The Editor of this paper, J. H. W.

SPIRITUALISM VINDICATED.

of Bishop Hopkins' Lectures against Spiritualism,

"Bishops, or pastors, or priests, of whatever miliar, the homely belongings of their daily life, denomination, are deemed indispensable to society. If they be so, society should outgrow such needs. They are called the physicians of the "soul."-Physicians are licensed to restore the sick to health; it were a higher office to make men too wise to get the windows; step no more carefully; there is no ill. Bishops are credentialed to save men from one now to be cared for-no one to be nursedbeing "damned" for their sins; it were a nobler

task to make them wise, that they may sin not at all. This is the office of Spiritualism. Spiritualism Spheres. Humanity will soon enter therein, and any more say, "I am sick!" Could only one flutinquirers after truth, and Theology a tradition. might be better. One needs to lose friends, to un-When men shall have learned that they are angels derstand one's self truly. The death of a friend

The Fourth Section admits "Spiritualism", but only as a new Pandemonium to horrify human nature—a new race of devils, who are to hunt sinners into the Church. Such, saith the Fourth Lecture is the authority of the "Divine Word." But there is no Divine Word. There are Divine truths-all truth is divine. There are Divine thoughts, feel, ings, influences, but words are wholly human. Words are the constituents of language, and to God and angels language is needless, for thoughts have shape, extent and substance—are seen with the eyes. Language but interprets these to human comprehension, which is blind. It is exclusively upon the Divine Word" that the Fourth Lecture truth is divine. There are Divine thoughts, feel, all startle and dazzle us, and the soul, for many a upon the Divine Word" that the Fourth Lecture ture, the vase!—how costly are they now in our rests its new and hopeful creed of "hell broke loose." Here is an extract:

"The doctrine that our departed friends remain about us and may communicate with us is inconsistent with the teachings of the Divine Word, and the homeliest thing which may have been oftenest with reason. The Bible teaches that the souls of touched or worn by them. men are removed to their final destination after death, and why should the departed Spirit be obpower for good?"

What vengeance would not Evangelism wreak upon sciençe, could it but inspire men of mind and thought with this despairing creed. But O, weak world is won. Evangelism devoureth itself. The mental energies of man, awakened to a sense of his long the receptacles of Creed. O, Bishop! there is no "final destination for the soul after death."-When a man dies, an angel is born-with new heaven. yearnings and energies and loves. Would you bereave the new-born Spirit of all its dear, earth affections—force it outward on its heavenly way, us, who may, at any moment, be gone forever. without awaiting those so near and so beloved?— The life we are living, the words we are now saymit it to await its loved ones? Would not your future grave. One remarks that the death of a goodness declare against the parting? and think you child often makes parents tender and indulgent. Infinite Goodness can be less than yours? The would know how to measure our words to living body alone goes to its "final destination"—for it friends, let us see how we feel toward the dead. If rots. Spheres are but conditions. There is no we have been neglectful, if we have spoken hasty space to separate soul from soul. Minds have and unkind words, on which death has put his place. All angels, who choose, are as near the earth as you. While there remains one soul on end Bishop! die when you may, you will not leave ted too much tenderness and indulgence; but many our little planet. I address this to the piety o a tear has been shed for too much harshness and sweet ministrations, inspire it with beautiful no vain, fruitless sorrow, but a deeper self-knowthoughts according to its capacity to receive them. you in the glorious land, you will still watch and spirits. you in the giorious land, you will still watch and The triumphant apostle says to the Christian, labor—still endeavor to inspire the children of Human triumphant apostle says to the Christian, "All things are yours—life and death." Let us proporty with Diving Truths, to unde the energy you manity with Divine Truths, to undo the errors you now unconsciously commit. All must be undone.

Earth, must have justice at your hands. And when she shall attain that justice, you will love her more. Your benevolence will still lead you to her shrines and altars, where you shall inspire heavenly thoughts-Oh, how different from those contained in your Fourth Lecture at Odd Fellows' Hall. You will not doubt your "power for good." You will plant truth whereever you may find a mind congenial to its reception and its growth. From blessed angels here about us in countless throngs comes our "good." Glorious spirits-

"Whose tho'ts like bars of sunshine in shut rooms, 'Mid gloom all glory, win the world to light."

God could not be God, did not His Goodness far exceed man's utmost conception. Those who teach should know that no hope can be entertained by man which will not be a thousand-fold realized in the Future. Why need God permit Death to separate us from those we love? If it could be, were His Power at fault, or his Goodness? No. The Home of Spirits is here and everywhere. We shall go where our desires lead us-instigated by our loves, yes-well, I understand how this is. They have and guided by our wisdoms. The physical corrupbeen here and magnetized you, and imparted to tions of earth are imperceptible to Spirits, as are the glorious realities of the Heavenly Land to our phybreath of Winter air, and made me gasp. And yet foolishly, thus wasting the little strength you have; sical senses. The earth to them is a Spiritual country, and our Spirits are its inhabitants.

But we must glance at the Satanic hypothesis-Surely, no gravity but a gospel preacher's could "Well, doctor," said Mrs. C., "I have no fears reach so far. One may write about Bro. Mahan theory with an impulse amounting almost to a senti-"Yes," said the doctor, "I am very willing to ment-but to do so with the Satanic doctrine of the Fourth Lecture were ludicrous. Bro. Mahan, it in the case of Bishop Hopkins, Satan takes the responsibility. "It has ever been," saith the Bishop, a principal aim of Satan to cause mortals to deride his power, or disbelieve it altogether, for the purpose of more surely working out his ends."

The Bishop judges him by his works many centuries ago. May he not have relented and reformed. In truth, if Spiritualism be his work, he has reformed, for it is not intimated that he stands in any proximity to the churches. But he must have accomplished a sort of independent moral reform. The Devil's doings of old are certainly worse than the late performances at table tipping and clairvoyance.

THE DEAD.

BY HARRIET BEECHER STOWE.

It is strange what a change is wrought in one from us forever, what sacredness invests him! power, they are at least more easily accounted for Everything he ever said or did seems to return to engravings—Mr. Linton and Gov. Tallmadge: the ings rise, of things we would fain say to him-of appendix to the work. questions unanswered and now unanswerable. All he wore or touched, or looked upon familiarly, be- postage 30 cents. Orders from the trade and come sacred as relics. Yesterday these were home- others will be attended to, by addressing the given away thoughtlessly-to-day we touch them | 558 Broadway, N. Y.

softly, our tears drop on them; death has laid his From an elaborate, pointed and forcible review, hand on them, and they have become holy in our eyes. Those are sad hours when one has passed Spiritualist, the following Works: which appeared in the New Orleans Delta, we ex- from our doors never to return. And we go back to set the place in order. There the room, so fa-

each one seems to say to us in its turn, "Neither shall their place know them any more." Clear the shelf now of vials and cups and prescriptions; open no one to be awakened.

Ah! why does this bring a secret pang with it, moments-could their face, glorious with the light We may have expected it, prepared for it-it may have been hourly expected for weeks; yet when it comes, it falls on us suddenly, and reveals in us emotions we could not dream. The opening of those heavenly gates for them startles and flutters our souls with strange mysterious thrills, unfelt before. The glimpse of glories, the sweep of voices,

comprehension, which is blind. It is exclusively nymn; then perhaps notice pet atticles of made dear to them by some peculiar taste, the pic-

We value them not for their beauty or worth but touched or used by them; and our eye runs over cents. the collection, and perhaps lights most lovingly on

It is a touching ceremony to divide among circle of friends the memorials of the lost. Each one comes inscribed-"no more;" and yet, each liged to remain upon the earth, witnessing the sin, one, too, is a pledge of reunion. But there are insorrow and suffering among mortals, without any visible relics of our lost ones, more precious than the book, the picture, or the vase. Let us treasure them in our hearts. Let us hind to our hearts the patience which they will never need again; the fortitude in suffering, which belonged only to this suffering state. Let us take from their dying hands words! Science may put away her implements-the that submission under affliction which they shall need no more in a world where affliction is un-known. Let us collect in our thoughts all those cheerful and hopeful sayings which they threw out glorious destiny, are bearing down Death and Hell from time to time, as they walked with us, and with crushing force, and in their fall, topple head- string them as a rosary to be daily counted over. Let us test our own daily life by what must be their now perfected estimate, and as they once walked with us on earth, let us walk with them in

We may learn at the grave of our lost ones how Were it for you to do, would you not rather per- ing, will all be lived over in memory over some nothing to do with space, now or hereafter—only living friends may, ere we know, pass from us; inevitable seal, what an anguish is that! But our bodies. The "final destination," if there were we may be to-day talking with those whose names, such, would be a high condition, not a remote to-morrow, are to be written among the dead; the familiar household objects of to-day may become sacred relics to-morrow. Let us walk softly; let us forbear and love; none ever repented of too earth. linked with yours by affection, most rever- much love to a departed friend; none ever regretyour unbelief. You will surround that soul with us how to treat our friends in heaven, then, teach us how to treat our friends on earth, Thus, by ledge, a tenderer and more sacred estimate of life, And when all those whom you love shall be with may our heavenly friends prove to us ministering

not lose either; let us make death our own: in a richer, deeper, and more solemn carnestness of Errors must be corrected. Our injured Mother life. So those souls which have gone from our the unknown, shall return to us, bearing the lidea of Endless Wrong an Abomination. Selfshowledge the clive leaves of Paradise.—Independent.

MISS KATE FOX.

FREE COMMUNICATIONS.

It is with pleasure that the Society for "The DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the public of the continued labors of Miss Fox at the Rooms of the Society, subject to the direction and pay of the same. She will in this, as in her former engagements, sit, without charge to the public, for the benefit of Skeptics or such ENQUIRERS as are not yet convinced of the reality of Spirit-intercourse, and know not the consolations of Spirit Mediation.

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This change is warranted not only by the experience of the past year and a half, but suggested by the consideration, that those who may wish communications from their Spirit friends can, and At No. 1 Bible House, Ninth Street, between Third and should, avail themselves of the services of other Mediums.

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worth preserving, as a specimen of the poetry of the early bringing in a new. dawning of our national existence, I would be much gratified to see them in your journal. ON SLEEP.

O sleep! what though of death thou art To be an image said, I wish thee still with all my heart, The partner of my bed. Thy company, soft sleep, then give While in thine arms I lie, How sweet! thus, without life to live; Thus, without death to die. [New York journal, March 9th, 1774.

TYRANICAL GOVERNMENT.

Ye princes of the earth ye mighty few Who worlds subduing, can't yourselves subdue Who goodness scorned, wish only to be great, Whose breath is blasting and whose voice is fate, Who own no law, no reason, but your will, And scorn restraint, though 'tis from doing ill, Who, of all passions grow beneath the worst, Then only blest, when making others curst. Think not for wrongs like these, unscourg'd to live, Long may ye sin, and long may heaven forgive; But when ye least expect, in sorrow's day, Vengeance shall fall more heavy for delay; Nor think, that vengeance heap'd on you alone, Shall (poor amends) for injured worlds atone, No, like some base distemper, which remains Transmitted from the tainted father's veins, In the sons' blood; such broad and general crime Shall call down vengeance, even to latest times; Call vengeance down on all who bear your name And make their portion bitterness and shame. [New York Journal, August 11th, 1774.

> LONG AGO. BY HENRY HOWARD BROWNELL.

When I sit at eve alone, Thinking of the past and gone, While the clock with drowsy finger, Marks how long the minutes linger; And the embers dimly burning, Tell of life to dust returning? Then my lonely chair around, With a quiet mournful sound-With a murmur soft and low, Come the ghosts of long ago.

One by one, I count them o'er, Voices that are heard no more; Tears, that loving cheeks have wet, Words, whose music lingers yet; Holy faces, pale and fair, Shadowy locks of waving hair: Happy sighs and whispers dear, Songs forgotten many a year; Lips of dewy fragrance: eyes Brighter, bluer than the skies-Odors breathed from Paradise.

And the gentle shadows glide Softly murmuring at my side. Till the long unfriended day, All forgotten, fades away. Thus when I am all alone, Dreaming o'er the past and gone, All around me, sad and slow, Come the ghosts of long ago. [Daily Ecc. Bulletin.

THE "NEW" AND THE "OLD,"

We copy the annexed extracts from a recent lecture of Arch-bishop Whately, which was delivered to "The Young Men's Christian Association," on "Bacon's Essays," because it has seldom been our good fortune to get so many facts and good reflections bearing on the philosophy of progress, for so small an amount of reading.

The subject matter, therefore, and the calm, disthe midst of change and rapid transitions.

many important practical results arise from not about rail-roads and steam-carriages. attending to this. For example, many persons have never reflected on the circumstance that one of the changes do take place—that ancient institutions cular tongue, was made by the church of Rome.

accumulated effects gradually produced in a very slaughtering all people of property, still the evil itlong time, is apt to strike the vulgar as a novelty, self is real, and is keenly felt; and it is that, and when, in truth, it is only a restoration of things to not a mere love of change, for change-sake, that their original state. For example, suppose a clock drives them to take the most irrational steps. And to lose only one minute and a few seconds in the when evils are really occasioned by absurd and week, and to be left uncorrected for a year; it oppressive laws and tyrannical governments, it is will then have lost a whole hour; and any one who right and rational to aim at a change, though the then sets it right, will appear to the ignorant to changes which an infuriated populace does bring have suddenly robbed them of that amount of will usually be both irrational and wrong-will time. This case is precisely analogous to that of overthrow the good along with the evil-and will the change of style. There was, in what is called be pregnant with worse evils than they seek to rethe Julian Calendar (that fixed by Julius Casar), medy. The ancient despotism of France, detesta minute error, which made every fourth year a able as it was, did not cause more misery in a centrifle too long: in the course of centuries, the error tury than the Reign of Terror did in a year. And, amounted to eleven days; and when, about a cen- universally, the longer and the more grievonsly any tury ago, we rectified this (as had been done in people have been oppressed, the more violent and mode of reckoning was called "the new style." will often be in the condition of King Lear, going The Russians, who still use what is called "the old to and fro between his daughters, and deprived first style," are now not eleven, but twelve days wrong; of half his attendants, then of half the remainder, companions. On search being made, they found that is, the days of the month, as fixed in the time then of all. of Julius Cresar; and this they call udhering to the Julian Calendar.

"So, also, to reject the religious practices and

In reference to the present subject, it may be reto; that use is a second nature; that they fondly is seldom very difficult to dam up a stream that incling to the institutions and practices they have commodes us; only we should remember that it upon to change them, even for better; and out into an unwholesome marsh. The evils of conness is tiresome; that some variety, some change, even for the worse, is agreeably refreshing, &c.

"The truth is, that in all the serious and important affairs of life, men are attached to what they have been used to; in matters of ornament, they belonging specifically to a pure monarchy, and to covet novelty; in all systems and institutions—in an oligarchy, and to a democracy, and to a mixed of the world. all the ordinary business of life-in all fundamen-government; and a change in the form of governtals they cling to what is the established course; in matters of detail-in what lies as it were on the introduce another. And under all governments, surface—they seek variety. Man may, in reference civil and ecclesiastical, there are evils arising from to this point, be compared to a tree whose stem and main branches stand year after year, but whose to whom power is entrusted; evils which might a loud voice, stand upright on thy feet, see Acts leaves and flowers are changed every season.

"In most countries people like change in the fashions of their dress and furniture; in almost all, they like new music, new poems and novels (so call-niences again from being governed by fixed laws, ed in reference to this taste), pictures, flowers, which must always bear hard on some particular games, &c.; but they are wedded to what is estabknows how slowly, and with what difficulty, far- departments of life. mers are prevailed on to adopt any new system of of this class their reasons for doing so and so, they cause of some evils actually existing,, without ways do."

jected to the addition of a new god to their list; and it is said that some of them did actually proquite consonant to the genius of their mythological with alarm and horror; all their feelings were enwho should imagine that the Gospel could be received with some degree of favor on account of its being new-because, forsooth, men like novelties, and that, therefore, something short of the most overpowering miraculous proofs might have sufficed for its introduction and spread-such a person must have entirely overlooked the distinction between the kinds of things in which men do or do not favor what is new.

"And the like holds good in all departments of life. New medicines, for instance, come into vogue from time to time, with or without good reason; but a fundamentally new system of medicine, whether right or wrong, is sure to have the strongest prejudices enlisted against it. If when the celebrated Harvey discovered the circulation of the blood, he had, on the ground that people ty, fanciful, or absurdly unscrupulous. often readily introduced some new medicine, calculated on a favorable reception, or even a fair a fundamental revolution, he would soon have been a base one; and then, those of the noblest characundeceived by the vehement and general opposition ter, and who are always cautious and intelligent, with which he was encountered

"And it was the physicians of the highest standing that most opposed Harvey. It was the most experienced navigators that opposed Columbus' views. It was those most conversant with the management of the Post Office, that were the last passionate philosophy elaborated from it, cannot to approve of the uniform penny-postage. For, fail of interesting the reader, as we are living in the greater any one's experience and skill in his own depatment, and the more he is entitled to the We extract from the Liverpool Journal of Feb- deference which is proverbially due to each man in his own province [peritis credendum est in arte sua"], "There is no more striking instance of the silent the more likely, indeed, he will be to be a good and imperceptible changes brought about by what judge of improvements in details, or even to introis called "time," than that of a language becoming duce them himself; but the more unlikely to give dead. To point out the precise period at which a fair hearing to any proposed radical change,-Greek or Latin ceased to be a living language, An experienced stage-coachman is likely to be a would be as impossible as to say when a man be- good judge of all that relates to turn-pike roads comes old. And much confusion of thought, and and coach-horses; but you should not consult him

True it is that great and sudden and violent

earliest translations of the Scriptures into a verna- have been recklessly overthrown—that sanguinary revolutions have taken place in quick succession. The Latin Vulgate was so called from its being in and that new schemes, often the most wild and exthe vulgar, i. c., the popular language then spoken travagant, both in civil and religious matters, have in Italy and the neighboring countries; and that been again and again introduced. We need not version was evidently made on purpose that the seek far to find countries that have had, within the Scriptures might be intelligibly read by, or to, the memory of persons now living, not less than nine mass of the people. But gradually and impercep- or ten perfectly distinct systems of government. tibly Latin was superseded by the languages deriv- But no changes of the kind ever originate in the ed from it-Italian, Spanish, and French-while mere love of change for its own sake. Never do men the Scriptures were still left in Latin; and when it adopt a new form of government, or a new system was proposed to translate them into modern of religion, merely from that delight in variety tongues, this was regarded as a perilous innovation, which leads them to seek new amusements, or to though it is plain that the real innovation was that alter the fashion of their dress. They seek change which had taken place imperceptibly, since the in what relates to serious matters of fundamental very object proposed by the vulgate version was, importance, only through the pressure of severe that the Scriptures might not be left in an unknown suffering, or of some vehement want, or, at least, tongue. Yet you will meet with many among the from the perception of some great evil or deficifiercest declaimers against the church of Rome, ency. Widely as the vulgar are often mistaken as his side), against a better—if you refuse to supwho carnestly deprecate any of the slightest to the causes of any distress, or as to the remedies to changes in our authorized version, and cannot en- be sought, the distress itself is real when they aim dure even the gradual substitution of other words at any great revolution. If an infant beats its for such as have become quite obsolete, for fear of nurse, although its acts are as irrational as those of unsettling men's minds. It never occurs to them a mad dog, you may be assured that it is really in that it was this very dread that kept the Scriptures pain. And when men are suffering from a famine in the Latin tongue, when that gradually became a or pestilence, though it is absurd for them to seek to obtain relief by establishing a new kind of sen-"But, universally, the removal at once of the ate or parliament, or by setting up a dictator, or by

Hence, though it is true that innovations in important matters are never sought through mere love of change for its own sake, but for relief from doctrines that have crept in by little and little, some evil, the danger is not the less, of rash and since the days of the apostles, and thus to restore ill-advised innovations; because evils, greater or Christianity to what it was under them, appears to less, and more or less of imperfection, always do

FRIEND TOOHEY: It you deem the following lines the unthinking to be forsaking the old religion and exist in all human institutions administered by fallible men.

And what is more there is seldom any kind of marked as a curious circumstance, that there are evil that does not admit of a complete and effectual in most languages proverbial sayings respecting it, remedy; if we are carcless about introducing some apparently attached to what they have been used different, and perhaps, greater evil in its place. It been accustomed to, and can hardly be prevailed will force for itself a new channel, or else spread then, again, on the other side, that men have a tested elections, the bribery, the intimidation, and natural craving for novelty; that unvarying same- the deception which they often give rise to, are undeniable; and they would be completely cured by suppressing the House of Commons altogether, or making the seats in it hereditary; but we should not be gainers by the exchange. There are evils faith of our Orthodox religionists is no less blind, ment would always remedy one class of evils, and the occasional incapacity or misconduct of those perceiving that he had faith to be healed, said with be at once remedied by introducing the far greater | 14, 8, 10. evil of anarchy, and leaving every man to "do as is right in his own eyes." There are inconvecases; but we should be no gainers by leaving lished in laws, institutions, systems, and in all that every judge to act like a Turkish Cadi entirely at popular delusions of the Church. Millions of lives relates to the main business of life. Every one his own discretion. And the like holds good in all have been sacrificed by those who were only more

"Bacon's maxim, therefore, is most wise, to "make husbandry, even when the faults of an old-estab- a stand upon the ancient way, and look about us to lished usage, and the advantages of a change, can discover what is the best way;" neither changing be made evident to the senses. If you ask persons at once, anything that is established, merely bewill generally give, as an answer, which they con- considering whether we can substitute something sider quite a sufficient one, "that is what we al that is on the whole better; nor again, steadily rejecting every plan or system that can be pro-"This distinction is one which it may often be of posed, till one can be found that is open to no obgreat importance to keep in mind. For instance, jections at all. For, nothing framed or devised by the ancient Romans and other Pagans seldom ob the wit of man ever was, or can be, perfect; and, therefore, to condemn and reject everything that is imperfect, and has some evils attending on it, is a pose to enrol Jesus among the number. This was folly which may lead equally-and indeed often has led-to each of two opposite sbsurdities, system. But the overthrow of the whole system either an obstinate adherence to what is established. itself, and the substitution of a fundamentally dif- however bad, because nothing absolutely unexcepferent religion, was a thing they at first regarded tionable can be substituted; or again, a perpetual succession of revolutions till we can establishlisted against such a radical change. And any one which is totally impossible, some system completely faultless.

> "The obvious dictate of common sense is to com pare and weigh together the advantages and disadvantages on both sides, and then decide accord-

THE VIRTUES WHICH ARE MISUNDERSTOOD.

"It often happens that a large portion of mankind not only do not praise or admire the highest qualities, but even censure and despise them. Cases may occur in which, though you may obtain the high approbation of a very few persons of the most refined and exalted moral sentiments, you must be prepared to find the majority (even of such as are not altogether bad men) condemning you as unnatural, unkind, faithless, and not to be depended on; or deriding you as eccentric, crotche-

"And this is the more likely to occur, because there are many cases in which the same conduct may hearing for his doctrine, which went to establish result either from the very highest motive, or from will always judge from your generous conduct and character which motive to assign; while those the Corinthians? I answer NO! How is it then who are themselves strangers to the highest principle, will at once attribute your acts to the basest .-For example, if you shrink from some daring or troublesome undertaking which is always unjustifiable, this may be either from cowardice or indohave no notion of the better. If you are tolerant in religion, this may be either from utter carelessness, like Galileo's, or from a perception of the true character of the Gospel; and those who want this latter will be sure to attribute to you at once the other. If you decline supporting a countryman against foreigners when they have right on their side, or a friend against a stranger, this may be either from indifference to your country, or your friend, or from a strong love of justice; and those who have but dim views of justice will at once set you down as unpatriotic or unfriendly. And so in many other cases.

"If, accordingly, you refuse to defend, or to deny or to palliate the faults of those engaged in a good cause, and if you are ready to bear testimony to whatever there may be that is right on the opposite side, you will be regarded by many as treach-

erous, or lukewarm, or inconsistent. "If you advocate toleration for an erroneous faith, and protest against forcing or entrapping, or bribing any persons into the profession of a true one, many will consider you as yourself either tainted with error or indifferent about religious truth. If, again, you consider a seat in parliament, or any other place you may occupy, or the power of appointing another to such a place, as a sacred trust for the public service, and, therefore, requiring the sacrifice of private friendship,-if you do justice to an opponent against a friend, or to a worse man (when he happens to have right on nort your friends, or those you have been accustomed to act with, or those to whom you have a personal obligation, when they are about doing something that is wrong,—if you decline making application in behalf of a friend to those who would expect you to place your votes and interest at their disposal, whether your own judgment approved of their measures or not,-in these and other such cases you will be perhaps more blamed or despised by the generality than commended or admired. For, party men will usually pardon a zealous advocate of their party for many great faults, more readily than they will pardon the virtue of standing quite aloof from party, and doing strict justice to all. It will often happen, therefore, that when a man of very great real excellence does acquire great and general esteem, four-fifths of this will have been bestowed on the minor virtues of his character; and four-fifths of his admirers will have either quite overlooked the most truly admirable of his qualities, or else regarded them as pardonable weaknesses.

Affection in Animals.-Mr. Quin raised a fawn which he named "Minnie." It was raised in commuch attached. One day the fawn was missed, what is meant by the language of Mat. 8, 17. and the greatest uneasiness was manifested by its San Francisco Sun.

From the Evansville Enquirer. SPIRITUALISM-THE BIBLE AND THE CHURCH.

NO. 3-BY DR. WOOD. Mr. Editor: In my last communication I said the Church (so called) does not give one of the signs that Christ declared should follow those who believe on him, and in his gospel. Of course professing Christians do not relish such a charge and deny it. I therefore proceed to prove what I say. Faith is one of the great requisites of a Christian. If ye have faith, Christ often says, the desired object shall follow. Still this was not a blind

faith, like that entertained by most religionists of all the inhabitants of the earth at this time. The than that of the Mahometan or any of the Idolators

The faith exercised in the-time of Christ was, as to tangible things. Christ said to the woman, "thy faith hath made thee whole." Again he said according to thy faith, be it unto thee. And Paul

Our opponents seem to lose sight of every thing but the necessity for enshrouding their religion in mystery. They have opposed every science under heaven and many of the arts, because they have explained and exploded one after another of the bigoted, and less advanced, than the victim.

And so it is now. Our would-be guides, at this time treat with contempt and scorn, those who are farther advanced in true Christianity than themselves, and affect to wonder, that God should not take them, as his chosen instruments, to again make known his will to man. They, like those before them, are too much absorbed in worldly care, and too much taken up with self to allow God to approach them. God once saw fit to proclaim the oirth of his only son to poor shepherds, not to vain boasting, priests or rulers. That son chose not his followers from among the religionists who preceded him; but from among the fishermen and others lowly in life, the honest and industrious.

Our ministers are too busily engaged in "retailng" their theology, and the word of God, at a leavy cost to the hearer, to be willing to give their time to the investigation of this most sublime truth. They cry out, why does not God reveal himself to us, and yet if one of the members of their church goes over to a belief in Spiritualism the axe of excommunication is raised and the wanderer threatened at once with the loss of a head. Ministers who dare embrace this one of God's truths, are at once denounced as heretics and lose their support, if they dare entertain any such "dangerous doctrine." Is it at all strange then, that God does not make himself manifest to them as he did to

I have twice before stated that Christ's coming transmitted to man all Spiritual phenomena in a more exalted and tangible form, than it had before existed. It is not in the power of man to show from the Bible; or any other truthful source that any of the gifts of God, to Christ or the apostles. were designed to become extinct when they should cast off the flesh. The language of Christ while he stood in his Spiritual body, among the cleven disciples was most emphatic. "And these signs shall follow them that believe."

Now I ask, do any of the signs spoken of, see Mark 16, 15, 18, follow those who claim to be Christ's followers? Do they follow the teaching of Paul to that they claim the right to say to me, "stand back, I am holicr than thou," "a tree is known by its fruit."

I wish again to say, it is one thing to profess to be a christian, and another thing to live as taught lence, or from scrupulous integrity; and the worst by Christ. It is one thing to believe in Spiritualmotive will be at once assigned by those who ism, and another thing to live it. Spiritualism man to be pure in mind and body, "to do unto others as ye would that men should do unto you," to pray for God's guidance into a knowledge of the truth as it is in Christ Jesus.

Our opponents persecute Spiritualists, and say all manner of evil against them, falsely, for their own sake. In view of these facts, I now cheerfully offer, those who oppose me, who would pre. serve consistency, and an honest judgment, any opportunity in my power, to investigate the matter mortal and liable to err, but if I am in error it is so after a most rigid examination of the subject.

Some of the manifestations that are now being witnessed are equal to anything that is recorded in the Bible, and it is useless to deny them or ascribe them to any demoniac or magnetic influence.

The healing powers possessed by the apostles are now possessed by men and women of to-day in equal efficacy. Cures as wonderful are being performed. I fear our opponents are not fully "posted" as to the cures by Christ and his followers. It was sometimes by a simple word. At one time Christ "spat upon the ground, and made clay, and anointed the eyes." At another he bade the petitioner "go wash in the pool of Siloam." God works by means. In Paul's letter to the Corinthians he recognises all the gifts as following belief. He says, 1 Cor. 12, 28, 30 * * * "are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all

recognises the gifts as belonging to the believer .-Why will our opponents continually misrepreshould be willing to take the Bible for their guide, and cast away false reports, rather than circulate them, and examine the subject faithfully. They see it spreading over the whole earth, in spite of all the unbelief, and falsehood, and scandal, they help to circulate. Thousands no longer pretend to of God. But that is soon to have lost its power .-Why not investigate? A wonderful ado is made, that a healing medium may know the disease of a nerson, by a lock of hair, and it is denounced as the smallest plants are nearest the sun. 'tomfoolery." Now would a thing equivalent to it, if practiced by Paul, the great expounder of the teachings of Christ, be so denounced, I trow not, gray hairs; and in the melancholy day, the days was he guilty of any such humbuggery as our op- of infancy will be remembered. The western sky ponents call it. Let the over wise opponent turn to may indeed shut down the aurora, and the eastern Acts 19, 12; and he will find the following: "So glow may be reflected in the west; but the clouds quirements because of the coercion that dragged light that from his body were brought unto the sick, become darker, and no second sun arises in life.— and drove them in school-days through sloughs handkerchiefs or aprons." This then was one of Oh, rejoice then, children, in the rose color of the himself manifest.

In my next I shall attempt to explain how it is, a Roman Catholic countries a century earlier), this extravagant will be the reaction. And the people pany with a lamb and two dogs, and the four were healing medium produces the desired effect, and

> PRUDENCE.—Boast not of thyself, for it shall the body of the fawn, which some wretch had shot | bring contempt upon thee; neither deride another, The lamb licked its face with every sign of the for it is dangerous. A bitter jest is the poison of deepest grief. On returning to bury it, they found friendship; and he who restrains not his tongue the body entirely covered with leaves by the two shall live in trouble. Furnish thyself with the acdogs and the lamb, which were even then engaged commodations proper to thy condition; yet spend in their task of love. From that time the lamb took not to the utmost of what thou canst afford, that no nourishment, and finally died of a broken heart, the providence of thy youth may be a comfort to thy old age .- Economy of Human Life.

THE DIGNITY OF THE PRESS.

It has become of late years, too much the custom of those who have the control over this mighty engine—this great fulcrum of the world—the Press coarse and low vituperation, and to the promulgation of doctrines and sentiments, alike destructive of good morals and that high tone of dignity and to inculcate and establish. Instead of being the expounders of great truths, and being the great and patronage the lessons of experience taught in theories on pure scientific grounds. the history of the past, and enforcing upon the world the adoption and improvement of the sublime and invaluable precepts thus obtained—the est connecting parts of an organism, of a cell or whole energy, time and talent of too many who muscular fibre—and how much more so to account have the control of the Press, are devoted to the low and degraded objects of selfishness and malevolence, which can have no other effect than to elicit the supreme contempt and scorn of every highninded and dignified man. We here speak of the newspaper Press of our

be tolerated by any forensic disputants, engaged in expounding or sustaining their peculiar plans or principles, be they what they might. If at the bar, the forum, the pulpit, or among any other class of public declaimers, resort was made to gross and violent and disgusting tirades of personal abuse against every one with whom they might have occasion to break a lance in debate, would not such a course arouse the just indignation and condemnanation of the whole public? Most undoubtedly .-What right, then-with what degree of propriety can editors assume to themselves, the privilege of laving before their readers the low billingsgate abuse of a cotemporary, whose only offence perhaps has been, that he has proved too hard for them in an argument, or is their superior in mind and character. Fabulous and false reports and rumors are published for the truth, and disgusting obscene crimes are depicted in detail, and the Press is prostituted by the support of the most unholy and disgraceful theories of the day.

In view of these things, is it to be wondered at that newspapers are looked upon as distrustful agents—their assertion disregarded, or at least doubted? Not at all. Every highminded editor must deprecate the existence of this lamentable truth, and it is the province of such, to effect that reform so much desired. Let every thing that is calculated to ennoble the mind, refine the intellect, and improve the morals of the community be sustained and advocated, while every thing that is base, unmannerly and low, be eschewed and spurned as the deadly adder. Let dignity and that high bearing which is ever the characteristic of the intellectual and generous gentleman, pervade every sentiment they utter, and every paragraph they indite. Let logical reasoning, and sound and practical demonstration, guided by the truth, be their governing motto in all their disputations and lucubrations. In fine-let each regard the other as a true and valiant knight, worthy of his steel, unti at least by his baseness he may show his unworthiness-let the war of words be conducted on the mutual principle of respect and honor, and soon those who shall be so reckless as to pursue a different course will be excluded from the pale of civility and decency, and the talented and respectful only sustained.

Then, and not till then, will the editor's position correspond with, and support that manly dignity, independence and respectability, which he should exert over the community.-Stars & Stripes.

THE MOTIVE OF DIVINE OPERATION.

Look at man, then; be he a poet or a philosopher, a man of mechanical genius or artistic skill, a statesman or a philanthropist, or, better than all, a man who glows with piety: we see that his happiness does not lie in indolence, but in the gratification of his tastes and feelings, and the active exercis of his faculties. Assume the same to be true of God.—a conception which, while it exalts, endears our heavenly Father. It presents him in the most winning attractive aspect, that the very happiness of Godhead lies in the forthputting-along with other attrbutes-of his goodness, love, and mercy. Now, we may be mistaken, and I would not venture to speak dogmatically here; yet this does not appear to shed a ray-a beam, if not a flood of light, on some mysterious passages in the providence of in dispute, I hope I am a true Christian, though God. Shores on which man has never landed lie paved with shells; fields which his foot has never trod are carpeted with flowers; seas where he has never dived or inlaid with pearls; and caverns into which he has never mined are radiant with gems of the finest form and the fairest colors .-Well, it may be, and has been asked, for what purpose this lavish expenditure of skill and beauty on scenes where there is neither an eve of intelligonce to admire nor piety to adore the Maker ?-The poet, lamenting genius unknown, unpatronized. sinking into an ignoble grave, has sung of "flowers that waste their sweetness on the desert air:" and upon the unfrequented shelf of a mountain rock, or rooted in the crevice of an old castle wall, I have found such a flower, opening its modest beauty to the sun, and putting to shame the proudest efforts of human skill. Did you never sit down beside such a flower, and courting its gentle company, ask the question, "Fair creature! for what end were speak with tongues? do all interpret?" Paul here tainly does look a waste of power and skill divine. Yet may it not be, that angels as they fly on their sent us? do they act the part of Christians, they that lowly flower, and hovered there awhile to admire its colors and adore its Maker? But whether or no, God himself is there. Invisible, He walks these unfrequented solitudes, and with ineffable complacency looks on this little flower as his own mighty work, and as a mirror of his own infinite deny the facts, and hope to escape by denying it is his work." He made all things for himself.—Dr perfections. "God," it is said, "shall rejoice in CHILDREN.—The smallest are nearest God—as

Rejoice now in your play, blooming children, through age you will bend beneath infirmities and the ways in which an all wise God chose to make morning of life that glides by you like painted of knowledge. Look at the musty libraries the flowers fluttering to meet the sun.

Were I only for a time almighty and powerful I and pedantic manners tell of acquisition the would create a little world especially for myself, and only a hard ambition. See this religious securian suspend it under the mildest sun. A world where who has learned doctrines till he has forgot a life would have nothing but lovely little children and -who thinks not intellectual truths are salvation, I would never suffer these little things to grow up and that goodness is only for the ignorant Exbut only to play eternally. If a scraph were weary amine the whole tribe at your leisure, and tell me worlds; of heaven, or his golden pinions drooped, I would what you think of education without love as its mers on send him to dwell for a while in my happy infant motive-force, judgment as its distributive agent, for us, w world, and no angel, so long as he saw their inno- and service to humanity as its ultimate use in life. cence, could lose his own.

ders to a mother's heart.—Exchange.

PROF. LIEBIG ON MATERIALISM.

Baron and Professor Liebig, the great German chemist, delivered at Munich, January 20, a lecture on animal chemistry to a very numerous and to subvert its powers to base party servility, select audience. He availed himself of this occa. sion to declare, from his position as chemist and naturalist, his opposition to the widely-spread views of Moleschott, Vogt, Buchner, and others, of elevation, which by its legitimate use, it is designed the most rugged materialism. He pronounced him. self with dignity and energy against the "deniers of mind and vital power," and illustrated and comagents for developing and holding up for emulation bated from his profound conviction, their erroneous

He showed how impossible it is to explain on chemical principles, the existence of even the low. for the mysterious processes of life and thinking -by a change of matter. He demonstrated how unable those materialists of the latest school were to distinguish organic combinations from those (combinations) purely chemical. Nothing, he sail was more absurd than to derive the process of country. Liberties are assumed which would not thinking and willing from a phosphorescence of the brain, as Moleschott had done. How much more of thinking stuff, than (material of thinking) would there be contained in bones which have four hundred times more phosphorus than the brain?

As we have learned that Baron Liebig intends to publish this discourse in a continuation of his "Chemical Letters," we decline to give, here, the course of ideas of the celebrated inquirer, and will merely remark that the effect of his discourse, supported by the peculiar clearness, calmness, and gracefulness of his delivery, was most powerful We hope for its speedy and full publication for the benefit of the whole enlightened world. The decision of a high scientific authority produces gene. rally a deeper and more lasting conviction on the public than the wavering judgment of the individual mind on a question so difficult and intricate, and on which so much has been written in favor of it and against it. We know, next to Alexander Humboldt, no German sarant whose name on the two hemispheres sounds better, and those whose decision is more imposing than that of the great chemist whom we pride ourselves in calling our own.—Exchange paper.

MISS NIGHTINGALE,—HER CONDUCT AND OPINIONS.

Miss Nightingale's example might be a sufficient lesson to us to unite in the great work of helping her, without introducing any topic of dissension; but we are tempted to cite a parable which the elderly generation may have been occasionally reminded of since Florence Ninghtingale sailed for the East, but which is hardly sufficiently known to the young, and is by no means out of date for any of us. In "Evenings at Home" there is a story of Dr. Aiken's, the conclusion of which we cannot resist quoting. A Sunday morning in a town is described with its chiming bells, its trains of wor. shipers entering the churches and every kind of chapel-Romanist, Quaker, Methodist, and Baptist. Then, when the bells have ceased, there follow the solemn organ and the murmur of the responses in one place; while elsewhere there are the slow psalm, the single voice in prayer, the tinkling of the little bell here, and the Quaker silence there. A boy who asks his father why these wershipers thus part off, is told that "Religion is one of the things in which men are made to differ."

But next: "The several congregations new becan to be dismissed, and the street was again overspread with persons of all the different seets, going promiscuously to their respective homes. chanced that a poor man fell down in the street in a fit of apoplexy, and lay for dead. His wife and children stood around him crying and lamenting in the bitterest distress. The beholders immediately flocked around, and with looks and expression of the warmest compassion, gave their help Churchman raised the man from the greath lifting him under the arms, while a Dissente held his head, and wiped his face with a handkerbid A Roman Catholic lady took out her smelling benk and assiduously applied it to his nose. A Method ist ran for a doctor. A Quaker supported and corforted the woman; and a Baptist took care of the children. Edwin and his father were among the spectators. "Here," said the father, "is a thire's which mankind were made to agree."

This is a simple story, but we are not vet to wise for it. Hands are yet held back from a pressing work of mercy by questions about difference of faith. Let not the sick perish while we are scotting for precedence for some sect or dogma, or lending an ear to the slander that Miss Nightingale is doing so. It is not true, and her work should be kept pure from the remotest taint of the elim theologicum, which is quite mischievous enough elsewhere.-London Daily News.

TOUCHING INCIDENT. - A few days since a level little child of four summers was buried in New Haven. On leaving the house of its parents, the clergyman Rev. Mr. Jay plucked up by the roots beautiful little " forget-me-not," and took it with him to the grave.

After the little embryo of humanity had ben deposited in the grave, the clergyman holding up the plant in his hand said :

"I hold in my hand a beautiful flower which plucked from the garden we have just left. By taking it from its parent home, it has withered, bet I here plant it in the head of this grave and it will soon survive and flourish.

So with the little flower we have just planted in the grave. It has been plucked from its matire garden, and has wilted, but it is transplanted int tne garden of Immortality, where it will revis and flourish in immortality, glory and beauty York Republican.

THE EDUCATION OF LOVE.

I think I can safely say that I never met with a pon possessing any individualism, whose properties and elevating, unless his or her molded by love. Look around the circle of your had the own experience, and you can sustain this fact-Look at the solden faces you meet in your daily walks, eloquent of hearty dislike for mental acdisgust, and over deserts of weariness, to the gate are walking our streets, whose wrinkled 1 hir Education, which should be a broad light to the spoke: After all, children are the truest of Jacob's lad- nobler aims of existence, is now nothing but a sickly gleam,-Harriet Hunt,